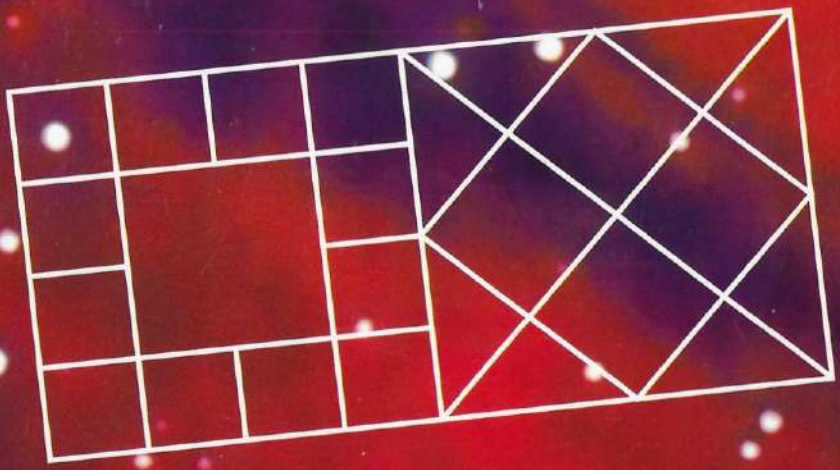
Kalidasa

UTTARA KALAMRITA

उत्तर कालामृत–कालिदास

Prof. P.S. Sastri



A RARE AND INVALUABLE TREASURE
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UTTARA KALAMRITA

By

KALIDASA

उत्तर कालामृत

Text with Translation, Notes and Illustrations

By

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PREFACE
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Preface

The demand of the growing readership of astrologers all over the world is for critical and illustrated versions of books of astrology, particularly the classics and their translations. Those who have the ability to appraise critically some of the classical concepts should produce their researchers but not attempt translations unless their knowledge of Sanskrit is sound enough.

The real difficulty is with those who translate Sanskrit texts uncritically and do damage to the cause of astrology. It is left to great scholars like Dr. P.S. Sastry to show the way out of this tangle and he does it with commendable ease in this book in many ways.

First he establishes clearly that the Kalidas of this book, Uttarkalamrita is different from the great Kalidas of the Shakuntalam fame. The present author was a south Indian who came after the sixteenth century.

In the chapter on longevity, Dr Sastry is harsh on the author and proves him wrong in many places but it is easily the most educative chapter in the book as it contains some apt illustrations. Using of navamsas might have been better in some places. The horary part is totally unillustrated but is sufficiently lucid and clear for other astrologers to try the unique methods given.

It is only **Dr. Sastry** who can say with confidence that child marriages etc had no social and scriptural sanction in Vedic times and interpolations in Smritis was done to justify some wrong social practices.

Scholarship of Sanskrit, of theoretical and practical aspects of astrology and the ability to produce a commentary with over one hundred illustrations can be done only by a master scholar of our times. Readers will benefit and feel grateful to Dr. Sastry for this work.

Sept 1, 1993 **K.N. Rao**
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Introduction

Uttara Kalamrita is an important landmark in the history of Indian Astrology. The text was first printed in the Telugu script and it was attributed to Kalidasa. But he is not the celebrated author of *Raghu Vansa, Kumara Sambhava, Shakuntalam* and other works. The reference to Andhra Bhasha (5.36), Urdu or Persian (5.53), Turushka (5.49), Sukkani (8.31), Rahu Kala (Second Kanda 29) and other things show that he came after the sixteenth century. His use of the words Udyoga (6.42) for job, mud-cleaning (Second Kanda 67-68), Smarta (Second Kanda 35), Nadi and Vinadi, Sarasa-sallapa (a peculiar Telugu expression, 5.43), Tyajya Kala (8.8) and others prove that he is a South Indian. His opposition to the marriage with the daughter of the maternal uncle (Second Kanda, 10-11), references to the usages in the South (12 in the Second) and the like prove that he belonged to the borders of Andhra, Karnataka and Tamil Nadu.

The Ratha Saptami day should have the Constellation Anuradha (Kanda 2.44) shows his bad acquaintance with astronomy. His views on the direction of the well (8.33), upanayana and other things contradict the earlier Kalamrita.

The third Chapter is a little unacceptable as it violates many accepted principles. There are many self-contradictory ideas. These views have been examined in our notes. At places the author appears to reject the authority of Manu and Apastamba. Some of the problems covered in the earlier *Kalamrita* appear in this work. Evidently this author did not write that *Kalamrita*. These and other factors convince us that the author belongs to a time after the 16th or the 17th century.

There is a *Shankara Vijaya* attributed to Madhava Vidyaranya. But the text clearly states that the author was condensing the work of Vyasachala (17th century) and that he was called Abhinava Kalidasa. Possibly the author of *Uttarakalamrita* is the same one or a person like him.

All this, however, does not belittle the value of the present work. Some of the salient features may be noted:

(1) He gives a method of finding the past, present and future births. This is different from the one given by Varahamihira and others.

(2) There are special kinds of Raja Yogas and their bhanga (destruction). Particular mention is to be made of Viparita Raja Yoga.

(3) The annual solar return chart is interpreted and examined in a manner that differs from the Tajika method. This is very original. It is simple and interesting.

(4) There is an elaborate account of Rahu and Ketu.

(5) The way of interpreting retrograde planets in their exaltation and debilitation is of much interest.

(6) The mutual periods of Shani and Shukra, Guru and Shukra and the like are of much value.

(7) Muhurta and nimitta discussed in the eighth chapter is worth studying.

(8) The first part of the second kanda deals with religious and other rites. This part we have separated into one chapter.

(9) Guru and Shani are taken as co-workers. Owning the last four signs these are the philosophical planets. Though they rule happiness and misery, they must have a benefic mutual relation.

(10) Jaimini's system of astrology is simplified.

(11) Horary astrology and the way of treating the lost or unknown dates of birth are explained. These are not simple copyings from earlier works.

In short, *Uttara Kalamrita* is a good compendium, a standard text based on experience, and a treasure house. We have given 116 charts to illustrate.

The author is a South Indian, and a devotee of the great Mother Goddess, Para Shakti, Maha Tripura Sundari. He belongs to late 17th or early 18th century.

M/s Ranjan Publications deserve our praise for bringing out this text into English. The illustrative examples given by us are only indications intended to stimulate further research. The present translator and commentator is deeply indebted to M/s Ranjan Publications.

—P.S.Sastri

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उत्तरकालामृतम्
Uttarakalamrita

प्रथमकाण्डः
First Kanda (Part I)

Chapter I

जन्मकाललक्षणखण्डः
Determination of the time of Birth

श्रीमद्वक्त्रचतुष्टयाच्युतहरस्वर्णायकाद्यैः सुरैः
कार्यारम्भविधौ समर्चितपदद्वन्द्वं द्विपेन्द्राननम् ।
पाशाद्यायुधलड्डुकप्रविलसद्धस्तैश्चतुर्भिर्युतं
श्रीमद्विक्रमसूर्यपालनपरं वन्दे भवानीसुतम् ॥ १ ॥

I bow to Ganesha, whose face is that of the best elephant, whose feet are worshipped well at the beginning of any activity by the four-faced Brahma, Vishnu, Shiva, leader of the Heavens and other Gods, and in whose four hands are the shining noose and the like along with a sweet cake, and who is desirous of protecting Sri Vikrama Surya.

Notes

Vikrama Surya can mean Vikramaditya. But when referring to a contemporary person, the ancients did not use synonyms. As in all auspicious functions so here the

author begins his text with an invocation to Ganesha.

कामेशस्य सुवामभागनिलयां भक्ताखिलेष्टार्थदां
शङ्खं चक्रमथाभयं च वरदं हस्तैर्दधानां शिवाम् ।
सिंहस्थां शशिखण्डमौलिलसितां देवीं त्रिनेत्रोज्ज्वलां
श्रीमद्विक्रमसूर्यपालनपरां वन्दे महाकालिकाम् ।। २ ।।

I bow to the Goddess Mahakali who is in the auspicious left part of Kamesa (Shiva). She fulfils all the desires of her devotees. In her hands are the conch and the wheel (chakra). The other two hands show the symbols of protection and granting of boons. She is seated on a lion. Her beauty shines because of the crescent moon on the head of Shiva. She is resplendant with three eyes. She is interested in the protection of Vikrama Surya.

Notes

This verse makes it clear that the author is a follower of the Shakta cult. In this cult Shiva is Kamesvara and the Goddess is Kamesvari. Here she is called Mahakali. Ujjain has Mahakalanatha and also Mahakali. The three eyes are symbolically represented as the Sun, Moon and fire. The king is again called Vikrama Surya. The author wants us to believe that he was the celebrated poet.

प्रागेवाद्यदले समस्तमुदितं संज्ञादिकं विस्तराद्
ज्ञेयं जातकपद्धतिं बुधमुदेऽथ प्राश्निकं च क्रमात् ।
स्पष्टं सूक्ष्मतरं त्रिकालफलदं शार्दूलवृत्तिञ्चितं
सम्पद्वश्यकरं प्रवच्मि बहुधा कालामृते तूत्तरे ।। ३ ।।

In the first volume (Purva Kalamrita) everything has been elaborately expressed regarding definitions and the like. All these can be known from that volume. In this volume (Uttara Kalamrita) I will explain clearly and in detail for the delight of the wise the method of horoscopy (Casting and interpreting a horoscope. Then I will explain the horary part of astrology. These reveal the results in the past, present and future in the metre called Shardula. This treatment in this *Uttara Kalamrita* given in detail brings

wealth and also people under one's control.

Notes

Purva Kalamrita has seven sections. It deals with fixing up muhurtas for various activities including the construction of houses and the digging of wells. Shardula or Shardula Vikridita is one of the metres employed by Sanskrit poets. The *ganas* (unit of three letters) are represented by letters as *ma, sa, ja, sa, ta, ta* and a *guru* at the end. The hiatus or caesura is after the twelfth letter.

नाड्याद्यो जनुषि स्फुटश्च समयः शङ्कोश्च यन्त्रादिभिः
साध्योऽहर्निशमत्र सायनरवेः स्यादिष्टकालादपि
खेटान् दृग्गणितैक्यजान् स्फुटतरान् राश्यादिकान् साधयेद्
भावान् सन्धियुतान् गुरोस्तु कृपया साह्लादचित्तः सुधीः ।। ४ ।।

With the help of Sanku and other instruments first observe the Shadow at the time of birth. Determine the nadis and vinadis that have elapsed from sunrise to the moment of birth. Then note the duration of the day and of the night on the day of birth. Take the position of the Sun in the tropical Zodiac (Sayana) on the day of birth. From this position calculate the position upto the nadis and vinadis that elapsed at the time of birth. Next ascertain the exact positions of the various planets on the basis of drig-ganita and place them in the various signs. Then calculate the bhavas (houses, not signs) and their junction points. All this can be obtained by the kindness and blessings of the teacher. The intelligent one has to determine all these with a delightful and clear mind.

Notes

The tropical (sayana) position of the Sun is needed to determine the lagna and the cusp of the tenth house. Having obtained these, deduct the ayanamsa from these. The distance from the tenth house to the lagna is to be divided by three. Add this to the tenth to get the eleventh house. Add the same to the eleventh and we get the twelfth. Sixty degrees from the twelfth is the second house. One

hundred twenty degrees from the eleventh gives the third. From each of these houses, the opposite ones are 180 degrees away.

Before we illustrate this, a few observations are required. In the absence of watches and clocks, the ancients measured the time by the shadow of the Sanku in day time, and by the position of the star at midheaven in the night. This is no longer needed now because time-pieces are available; only the difference between the standard time and the local time has to be applied to the time of birth. This depends on the longitude of the place of birth.

Next he speaks of Drig-ganita. This is the observed position of the planets. Any modern ephemeris offers this. Only differences exist in the ayanamsa (precession of the equinoxes) followed. For all practical purposes, we may take the value as given by the Calendar Reform Committee.

Then the author refers to Nadis. This is a term popular in South India, particularly in Tamil Nadu and Kerala. The author evidently belongs to the South. Nadi is ghatika, and vinadi is vighatika. The day has sixty ghatikas. Each ghatika has 24 minutes; the Vighatika is equal to 24 seconds.

The distance between one bhava and the next is to be halved. This added to the longitude of the concerned bhava gives the point indicating where that Bhava ends.

For calculating the longitudes of lagna and the tenth house, it is better to follow the tables of houses. The best one is Raphael's *Tables of Houses* which give the sayana or tropical longitude. Deducting the ayanamsa from these we get the nirayana positions.

A lady was born on December 5, 1932 at one Ghatika and 51 Vighatikas after sun rise at 13°.41'N, and 80°.0'E. Sun Rise was at local time 6.13.6.

The Ghatikas and Vighatikas multiplied by two and divided by five give the local time of birth as 6.57.30 A.M. The difference from the standard time shows 7.07.30 A.M. (IST). Calculate the Sidereal time of birth on this basis since the tables of houses give the longitudes of lagna and the

tenth. Here the sidereal time comes to 11°.52'.5". The ayanamsa as per Lahiri's value is 22°.55'.22".

Raphael's *Tables of Houses* gives the tropical longitudes. We take only the degrees of the tenth and the first house. At 13° North we have the following:

	Tenth House	*Lagna*
Sid. Time	*Virgo*	*Sagittarius*
11.52.40	28°	23°.5'
11.49.0	27°	22°.15'

At 14° North we have —

11.52.40	28°	22°.40'
11.49.0	27°	21°.51'

At 13°.41', the birth place, we have —

11.52.40	28°	22°.47'.55"
11.49.0	27°	21°.58'.36"

By applying the rule of three for the required Sidereal time, the tropical Lagna is Sagittarius 22°.40'.3" and the Sidereal Lagna (Nirayana) is Vrischika 29°.44'.42". Similarly the tenth house cusp's tropical Virgo 27°.50'.26" or Nirayana Kanya 4°.55'.5".

The distance from the tenth house to the lagna is 84°.49'.37". One third of this is 28°.16'.33". Adding this to the tenth we get the eleventh is Tula 3°.11'.37". Adding the same to this we have the twelfth in Vrischika 1°.28'.9". Half of 28°.16'.33". is 14°.8'.17". Adding this to the tenth we get the junction of the bhava at 19°.3'.22" of Virgo. Similarly the eleventh ends at 17°.19'.54" of Tula. The twelfth ends at Vrischika 15°.36'.25". Deducting this half from thirty degree we get 15°.51'.43". Add this to the longitudes of the first, second and third houses to get their junction points. The planets at or near these points are said to be weak.

The present editor has serious doubts about the whole method. The longitude of the tenth house is said to be its central point. The longitude of the ascendant, however, is representing the moment of birth, and hence its starting

point.

नाड्यश्चैव विनाडिकाः कृतगुणाः सूर्योदयान्नन्दहृच्-
छिष्टं दस्रमघासुरात्रिनवके स्याज्जन्मभं दस्रतः ।
यद्वाषीष्टघटिस्तदा विघटिका स्वात्त्वाश्विहृच्छेषतो,
बाणेलाः खगुणाश्च बाणनिगमाः षष्टिश्च बाणाद्रयः ॥ ५ ॥

Note the Ghatikas and Vighatikas that have elapsed from sunrise to the moment of birth. Multiply them by four and divide the total by nine. The remainder counted from Asvini, Magha or Mula indicates the constellation at the time of birth.

Another method is given. Convert the Ghatikas and Vighatikas at the time of birth into Vighatikas. Divide this by 225. Take the remainder. We get parts - 1 to 15, 16 to 45, 16 to 90, 19 to 150 and 151 to 225. Note in which part the remainder falls.

शुद्धास्ता विघटीः क्रमान्नरवधूपुंस्त्र्यादिभेदः स्मृतो
मान्दिराशिनवांशयोर्जननभाच्चन्द्रर्क्षतो वा वदेत् ।
तत्तद्राशिवशाच्च सप्तमगृहात्तत्तत्त्रिकोणाच्च वा
जन्म स्यान्नवमांशराशिपवशाद्वीर्याधिकात्तद्वदेत् ॥ ६ ॥

The above five groups indicate respectively male, female, male, female, and male births.

Moreover, determine the portion of Mandi in Rasi and Navamsa, and also of the Moon. The lagna at birth is the sign occupied by the Moon or Mandi. Or it can be the seventh, first, fifth, or ninth from either of the two signs mentioned above. Of the navamsa signs occupied by the Moon and Mandi find out which has greater strength than the Rasis occupied by them in the main chart. The lagna will be one of the houses counted from the stronger navamsa sign of the Moon or Mandi.

Notes

In the example given above the birth ghatikas are one and Vighatikas 51. Multiply this by four we get 7.24. Dividing this by nine, we get the remainder 7.24. The constellation at birth should be the eighth one from Asvini. It comes to Pushyami, Anuradha or Uttarabhadra. It is one star behind. The intention of the author is to convert the time into Vighatikas. Thus we get 111. Multiplied by four it is 444 and dividing it by nine, the remainder is three.

Another way of counting is from Dhanishtha, Mrigasira or Chitra. Then this agrees with the birth constellation which is Purvabhadra. Either method can be applied.

The division by 225 has not worked in a large number of cases. It can safely be ignored.

Multiply the vighatikas of birth by three and divide it by seven. The remainder counted from Sunday or Friday, should give the weakday of birth. In our example 111 x 3 = 333. Dividing it by seven, the remainder is four. Counting from Friday we get Monday which is the correct day of birth.

Readers may consult Bh. Satyanarayana's *Nadi Rectification*. Only in a few cases his tables have proved correct.

Sign occupied by the Moon or Mandi in Rashi or Navamsa; 1, 5, 7 or 9 from these two in Rasi or Amsa—these are many alternatives intended to justify the lagna somehow, or to adjust it.

Mantresvara's view is different and simpler. (3.16) Find the Rasi occupied by Mandi at the time of birth and also where the lord of the sign is situated. The lagna at birth is 1, 5, 9 from that lord, or 1, 5, 9 from the navamsa having Gulika. When the Moon is stronger, take these from the Moon sign, not from Mandi.

There is a lot of confusion about Mandi and Gulika. Some texts use these two words as synonymous. Mandi's position is determined thus: When the duration of the day or night is thirty Ghatis, Mandi's position is at the end of 26, 22, 18, 14, 10, 6 and 2 ghatis after sunrise in the sequence of the weekdays from Sunday. During the night the position of Mandi is at the end of 10, 6, 2, 26, 22, 18 and 14 ghatis from sunset in the sequence of the weekdays

from Sunday.

The position of Gulika is determined thus: Divide the duration of the day by eight. Count from the lord of the weekday and Gulika's position is at the end of Saturn's part. If the birth is on a Thursday, Gulika's position is at the end of the third part. For the night birth, divide the duration by eight. From the fifth lord of the weekday, count where Saturn's portion ends. If one is born in the night of Thursday, the count begins from Monday (Moon).

In our example the birth was on a Monday in the day time. Sun rise was at 6.13.6 and sunset was at 5.27.27. The duration of the day was 28 ghatikas, and 5.87 vighatikas. If the duration of the day is 30 ghatikas, Mandi's position will be at the end of 22 ghatikas. By rule of three, on the day of birth Mandi is at 20 ghatikas and 36.3 vighatikas. Gulika's position will be at the end of the sixth part which is 21 ghatikas, 4.4 Vighatikas. *Mandi and Gulika should not be confused.* The author of *Uttara-Kalamrita* appears to equate the two.

चारुः खारि जटा वयो नट तनू रूनं द्युमानाहतं
खाङ्काप्तं रविवासरादिघटिकास्तत्कालभे मन्दजः ।
रात्रेर्मानमहः प्रमाणमहिहृत्खण्डप्रमाणं भवे-
दर्काद्याशनिवासरान्तदिवसे वारेश्वरात् खण्डपाः ।। ७ ।।

The duration of the day in Ghatikas and Vighatikas multiplied by 26, 22, 18, 14, 10, 6 and 2 (respectively from Sunday onwards) and divided by 30 shows the exact position of Mandi in ghatikas on the day of birth. It is from sunrise. The duration of the day or night is to be divided by eight and counted from the day of birth to Saturday. In the case of a night birth, the count begins with the fifth day from the day of birth.

Notes

He refers to Gulika alone. For a night birth the position of Mandi has to be in the order given in the earlier notes.

अन्त्यांशो हि निरीश्वरस्तु गुलिकः शन्यंशकस्तन्निशो
वारेशादिह पञ्चमादित अयं खण्डान्तभेंशे भवेत् ।

स्यातांमन्दसु तावुभावतिखलावित्येवमूचे मुनि-
र्माण्डव्यः किल यत्र तौ निवसतस्तत्रैव हानिप्रदौ ।। ८ ।।

The eighth part has no lord. Gulika's position comes at the end of Saturn's. In the case of the night the first seven parts are to be counted from the fifth day of the day of birth. Here also Gulika's position is at the end of Shani's. Sage Mandavya declared that these two sons of Shani are fully malefic. The house where they are posited brings harm to that house.

Notes

The positions of Mandi and Gulika are not the same. For a day birth on Sunday, if the duration of the day is 30 Ghatikas, Mandi will be at 26 Ghatikas from Sunrise. Gulika's position will be at 26 Ghatikas and 15 Vighatikas.

कर्काजालिवणिग्घटेषु जननं चेत्प्राग्गृहे स्याच्छशोः
सिंहे वा मकरेऽपि वा यदि भवेद्याम्ये वृषे पश्चिमे ।
कन्याचापनृयुग्झषेषु जननं चेत्स्यादुदीच्यां दिशी-
त्येवं लग्ननवांशयोर्बलवशात्तत्तद्गृहं त्वादिशेद् ।। ९ ।।

The delivery room will be in the eastern part of the house if the rising sign at birth is Aries, Cancer, Libra, Scorpio or Aquarius. It will be in the southern part if the lagna is Simha or Makara. It is in the western part, if the lagna be Vrishabha. It will be in the northern part if the lagna is Mithuna, Kanya, Dhanus or Mina. Note whether lagna or navamsa lagna is stronger. The place of birth will correspond to this.

लग्नं शीतकरे न पश्यति चरे ग्रामान्तरे च स्थिरे
स्वग्रामे द्वितनूदये यदि तदा मार्गे पितुः स्यात् स्थितिः
अर्के भाग्यगतेऽथवाऽष्टमगते त्वेतद्भवेदन्यथा
चेन्नैवं सहिते खलैर्यदि विधौ मातुः प्रसूतिः श्रमात् ।। १० ।।

The child's birth takes place when the father is away, in another village, or in his own village, if the Moon does not aspect the lagna. The three alternatives have to be taken

when the Sun is in a movable, fixed or common sign respectively. At the same time the Sun should be in the eighth or in the ninth from lagna. If the Moon is in conjunction with a malefic, the delivery is after difficulty.

लग्नेन्द्वन्तरगाः प्रसूतिगृहगा बाह्यो तु बाह्यं गता-
श्चन्द्रात्तैलमथोदयामपि भवेद्वर्ती च दीपो रवेः ।
अर्कः शुक्रकुजागुमन्दशशिविज्जीवा दिगीशाः क्रमात्
केन्द्रस्थादिकवीर्यवत्खगदिशो द्वारं भवेदग्रतः ।। ११ ।।

The number of planets between the lagna and the Moon indicate the number of women attending on the delivery of the child. The number of women outside the delivery room are indicated by the number of planets outside this axis. the portion to be covered by the Moon in the sign at the time of birth indicates the quantity of oil in the lamp. The size of the wick is to be determined by the portion of lagna left below the horizon. From the nature of the sign occupied by the Sun, determine the nature of the lamp. The wick is flickering, steady or both depending on the Sun occupying a movable, fixed, or common sign.

Sun, Venus, Mars, Rahu, Saturn, Moon, Mercury and Jupiter are respectively the lords of east, south-east, south, south-west, west, north-west, north and north-east.

The planets in Kendras (1, 4, 7, 10) from lagna and their strength determine the position of the door of the delivery room. The strongest reveals the direction of the door.

If there are no planets in the kendras, we have to depend on the strength of the Kendras. This may be the intention for the use of the word 'Viryavat'.

Chapter II

बलसाधनखण्डः
Determination of the Strength

सर्वे द्वादशराशयः समुदिता लग्नादिषट्कं तनो-
र्याम्याङ्गं च तनोः स्त्रियस्तदितरे षट्चोत्तराङ्गं भवेत् ।
लग्नं प्राणमयं शशिस्थभवनं देहस्तयोस्तत्फलं
भावाद्भावपतेश्च कारकवशात्तत्तत्फलं योजयेत् ।। १ ।।

All the twelve signs (Rasis) of the Zodiac rise one after another in the east. The first six signs from lagna form the right side of the native, while the other six represent the left side. Houses 7 to 12 form the right side of the partner and those from lagna to the sixth represent the left side of the partner. The lagna is a symbol of life (prana), of the vital force. The sign occupied by the Moon is the body of the native. Everything about the vital force and the body should be predicted from these two: lagna and the Moon. The results of the several Bhavas are to be explained on the basis of the strength of the Bhavas, their lords, and the significations of the concerned Bhavas.

चन्द्रेज्यावनिजा दिवाकरबुधौ सूर्येन्दुजीवास्ततः
शुक्रार्की रविचन्द्रभूमितनया ज्ञार्की ज्ञशुक्रौ क्रमात् ।
मित्राण्युष्णकरात्ततस्तु रिपवो मन्दासुरेज्यौ ततः
शून्यं ज्ञो विधुरेव भार्गवबुधावादित्यचन्द्रौ ततः ।। २ ।।
सूर्यादित्रितयं क्रमाद्दिनकरादन्ये समाः स्युस्तत-
स्तत्कालाच्च निसर्गतश्च खचराः कल्प्यास्त्वधीष्टादयः ।

Moon, Mars and Jupiter are the Sun's friends. Moon's friends are the Sun and Mercury. Sun, Moon and Jupiter are the friends of Mars. Sun and Venus are the friends of Mercury. Sun, Moon and Mars are the friends of Jupiter. The friends of Venus are Mercury and Saturn. The friends of Saturn are Mercury and Venus. Saturn and Venus are the enemies of the Sun. The Moon has no enemies. The enemy of Mars is Mercury and that of Mercury is the Moon. Jupiter's enemies are Mercury and Venus. The foes of Venus are the Sun and Moon. Saturn's enemies are the Sun, Moon and Mars. The remaining ones in each case are neutrals. Relating these relationships to the temporary relationships appearing in a given chart, one has to find out those who are exceedingly friendly (adhi mitra) and those that are exceedingly inimical (adhi Satru).

Notes

Planets in 2, 3, 4, 10, 11, 12 from a planet are the temporary friends of the given planet. We have to relate this to the natural relationship.

भौमः शुक्रबुधेन्दुसूर्यशशिजाः शुक्रारजीवैनयो
मन्देज्याः क्रमशः क्रियादिगृहपाः स्यादाद्यवर्गो गृहम् ॥ ३ ॥

होरा तस्य दलं त्रिभागकमितं द्रेष्काणमित्यूचिरे
सप्तांशो नवमस्तथा रविलवास्त्रिंशांशको वर्गजाः ।

The lords of the twelve signs from Mesha onwards are Mars, Venus, Mercury, Moon, Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn and Jupiter. The vargas or divisions of any chart are to be noted. The first is the griha or house or sign. A sign has two horas of equal duration. One third of a sign is called a decanate (drekkana). Other subdivisions are saptamsa, navamsa, dvadasamsa and trimsamsa. These are the major seven vargas.

Notes

In an odd sign the first hora is that of the Sun and the second that of the Moon. In an even sign, these are the Moon and the Sun. Each sign has three equal decanates ruled respectively by its lord, the lord of the fifth from it, and

the lord of the ninth from it. Saptamsa is the division of a sign into seven equal parts, each having 4°.17'.88". In odd signs these are governed by the lords of the first seven Rasis from that sign; and in even rasis the lords are from the seventh of that sign. Navamsa is the ninth part of a sign, each having 3°.20'. For the signs Aries, Leo and Sagittarius these are counted from Aries; for Taurus, Virgo, and Capricorn, the count is from Capricorn; for Libra, Aquarius and Gemini, the counting is from Libra; and for Cancer, Scorpio and Pisces, the Counting is from Cancer. Dvadasamsa is one-twelfth part, each having 2°.30'. The count is from the sign concerned. Trimsamsa is one-thirtieth part. These are grouped into five. In odd signs the trimsamsas are in Aries (0° to 5°), Aquarius (5° to 10°), Sagittarius (10° to 18°), Gemini (18° to 25°) and Libra (25° to 30°). In even signs these fall in Taurus (0° to 5°), Virgo (5° to 12°), Pisces (12° to 20°), Capricorn (20° to 25°) and Scorpio (25° to 30°). These are the Sapta Vargas.

सिंहोक्षाजवधूधनुर्धरघटा मूलत्रिकोणाभिधाः
कुम्भश्च क्रमशो रवेः क्रियवृषौ नक्राङ्गनाकर्कटाः ॥ ४ ॥
मीनस्तौलिगृहं च तुङ्गभवनं तत्र स्थिते खेचरे
वीर्यं रूपमितं त्वथो त्रिचरणा मूलत्रिकोणे बलम् ।
स्वक्षेत्रेऽर्द्धबलं स्वमित्रभवने पादं त्वधीष्टेऽर्द्धयु-
क्शत्रावष्टिमतं तदर्द्धमधिशत्रावष्टमांशः समे ॥ ५ ॥

Simha is the mulatrikona of the Sun; Vrishabha for the Moon, Mesha for Kuja, Kanya for Budha, Dhanus for Guru, Tula for Shukra and Kumbha for Shani are the mulatrikonas. Sun in Mesha, Moon in Vrishabha, Kuja in Makara, Budha in Kanya, Guru in Karkataka, Shukra in Mina and Shani in Tula are exalted. When a planet is exalted, he gets full one rupa of strength. In his mulatrikona the planet has three fourths of a rupa as his strength. In his own house the strength is half a rupa. In a friend's house it is one-fourth, and in the house of great friend (adhi mitra) it is three-fourths. In an enemy's house it is one-sixteenth; and in a bitter enemy's (adhi-Shatru) house it is 1/32. In the house of a neutral it is one-eighth.

Notes

The combination of natural (naisargika) and temporary (tatkalika) relationships have to be noted. The following table is to be noted. Temporary friends are those situated in houses 2, 3, 4, 10, 11, 12 from the planet concerned.

Temporary friend	+	Natural friend	Adhi mitra
Temporary friend	+	Natural enemy	Neutral
Temporary friend	+	Natural neutral	Friend
Temporary enemy	+	Natural enemy	Adhi Satru
Temporary enemy	+	Natural friend	Neutral
Temporary enemy	+	Natural neutral	Enemy

The degrees of deepest exaltation are—Sun 10°, Moon 3°, Kuja 28°, Budha 15°, Guru 5°, Shukra 27° and Shani 20°.

The Mula trikona degrees are Sun 0° to 20°, Moon 4° to 20°, Kuja 0° to 12°, Budha 16° to 20°, Guru 0° to 10°, Shukra 0° to 15°, and Shani 0° to 20°.

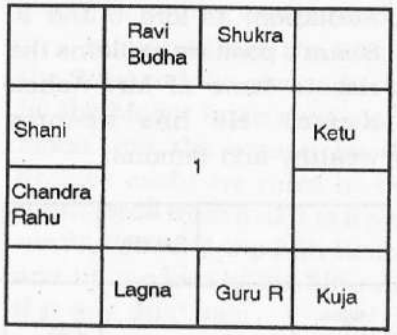
वक्री स्वोच्चबलः सवक्रसहिते मध्यं बलं तुङ्गभे
वक्री नीचबलः स्वनीचभवने वक्रीबलं तुङ्गजम् ।
उच्चस्थेन युतोऽर्द्धवीर्यमिति चेन्नीचे तु शून्यं बलं
मित्रैः पापखगैः शुभै रिपुखगैर्युक्तोऽपि चार्धं बलम् ॥ ६ ॥

When a planet is retrograde, his strength is equal to that of exaltation. A planet in conjunction with a retrograde one has the strength of half a Rupa. A planet exalted in the Rasi while retrograde is similar to a debilitated one and it has no strength. A retrograde planet in his debilitation has the strength of exaltation. A planet in conjunction with a planet in exaltation has the strength of half a Rupa. When it is conjoined with a planet in debilitation has no strength. A planet in conjunction with malefics who are his friends, or with benefics that are his enemies, has a strength of half a Rupa.

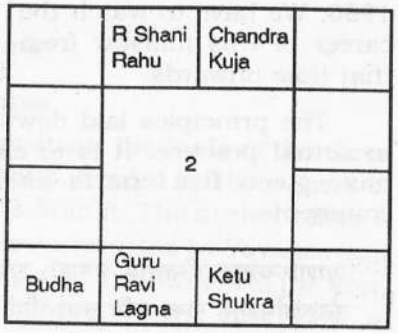
Notes

Rupa is a unit of measurement to calculate the

strength. It is the numeral one. The views regarding retrograde planet in exaltation or in debilitation are found to be inaccurate in actual experience. Any retrogression gives strength to the planet and increases its Cheshta Bala.

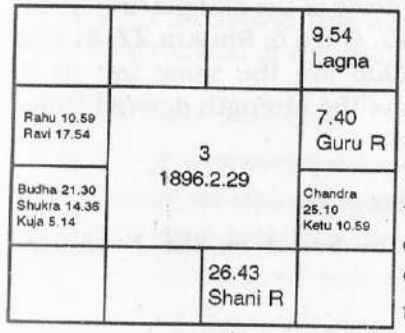


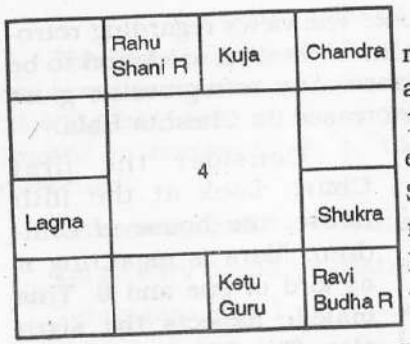
Consider the first Chart. Look at the fifth house, the house of Children. Mars is aspecting it as lord of one and 6. This malefic aspects the sixth also. The fifth lord who is also the significator of children is in the twelfth from lagna which is the eighth from the fifth. Both are in the houses of their enemies. Guru is stronger by being retrograde. The native has two sons and a daughter because of this Guru and because Kuja is the lord of lagna. Moreover, from Chandra lagna the fifth house is strong.



In chart 2 Shani is retrograde in his delibitation and is aspected by a benefic. Shani as the lord of the fourth gave him plenty of lands. It is the chart of a general.

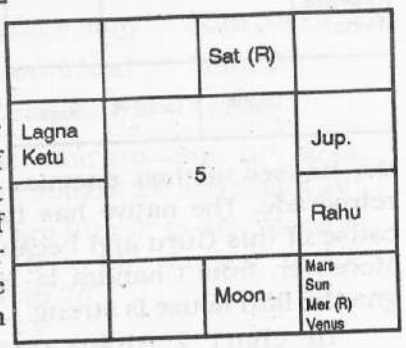
In chart 3 that of Mr. Morarji Desai two exalted planets are retrograde. One is the lord of the tenth aspecting it. The other is the lord of the ninth aspecting the exalted but retrograde Guru. This explains why he was driven out of power frequently. Kuja's aspect on Guru also is responsible for this.





In Chart 4 Shani is retrograde in debilitation aspecting houses 1, 7 and 10. Budha is retrograde in exaltation, as lord 6 and 9. Shani's position explains the rise to fame of Mr. Ashok Kumar. He has become wealthy and famous.

In chart 5 Budha as lord of 5 and 8 is exalted and retrograde in the eighth. This Budha was responsible for the serious problems of health he had in recent years; the major period of Budha starts in October 1990. We have to watch the career of this filmstar from that time onwards.



The principles laid down by the author are working in actual practice. It is to emphasise this point that we have given five charts as illustrative examples with comments.

आशाग्न्यष्टकरास्तिथीषु भनखाः सूर्याल्लवास्तुङ्गजा-
स्तज्जामित्रगृहे लवा अपि तथा वीर्यं त्विदं राशिजम् ।।

The highest exaltation degrees of the planets are—Sun 10, Moon 3, Kuja 28, Budha 15, Guru 5, Shukra 27, Shani 20. Their degrees of delibitation are the same but at a distance of 180 degrees. This is the strength derived from the Rasi.

Notes

This strength is not to be based on the Navamsa position of a planet.

अर्केन्द्वोर्विषमेऽन्यथा समगृहे होरेऽथ द्रेक्काणके
लग्नेष्वङ्गृहेश्वराश्चरगृहे भाग्येश्वरात्स्युः स्थिरे ।। ७ ।।
पुत्रेशाच्च त एव तु द्वितनुभे सप्तांशकास्त्वोजभे
लग्नेशात्समभे तु सप्तमगृहाच्चाथो नवांशात्क्रमात् ।

In an odd sign the first hora of 15 degrees is ruled by the Sun, and the second hora of the last 15 degrees is ruled by the Moon. In an even sign the first hora is ruled by the Moon and the second by the Sun. The drekkanas (ten degrees each) are ruled by the lords of the first, fifth, and ninth lords from it, if it is a movable sign; by the lords of the ninth, first and the fifth houses from it, if it is a fixed sign; and by the lord of the fifth, ninth, and first houses from it, if it is a dual sign.

Saptamsa is the seventh part of a sign. In the case of an odd sign these are to be counted from the lord of lagna; and in the case of an even sign the counting is from the lord of the seventh.

Next, we speak of Navamsa.

Notes

The widely accepted view about the lords of the three drekkanas is that each drekkana is ruled by the owners of the first, fifth, and ninth signs from it. The author offers a second view. A very ancient view advocated by Yavanesvara is that the lords of the drekkanas are the owners of the first, twelfth, and eleventh houses from it. The first view is acceptable.

About Saptamsa this author wants us to count from the lord of the first or the seventh. The placement of the lord of the house is not relevant. It is the house proper from which we have to count.

मेषे सिंहगृहे धनुष्यजनवांशास्त्वादिमस्तत्क्रमा-
न्मीनान्तं भवनाधिपाद्रविलवेशास्त्रिंशदंशास्त्वथो ।। ८ ।।
बाणेष्वष्टनगेषवो विषमभे भौमार्किसूरीन्दुजाः
शुक्रो व्यत्ययतस्त एव समभे स्यात्सप्तवर्गस्त्वयम् ।

Navamsa is the ninth part of a sign, each having 3°.20'.

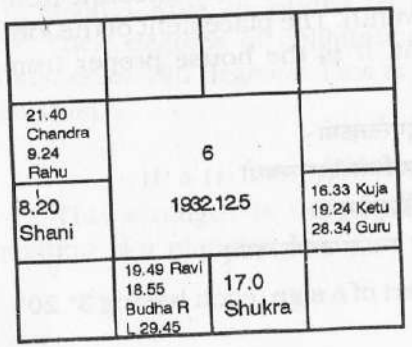
The navamsas of Mesha, Simha and Dhanus have to be counted from Mesha. In this way the last navamsa of the last sign end in Mina. Dvadasamsa is the twelfth part of a sign covering 2°.30'. These have to be counted from the concerned sign. In an odd sign the Trimsamsas are ruled by Kuja, Shani, Guru, Budha and Shukra respectively. They rule 5, 5, 8, 7 and 5 degrees in a sequence. In an even sign the sequence is of 5, 7, 8, 5 and 5 degrees ruled by Shukra, Budha, Guru, Shani and Kuja.

रूपाद्यं भवनोदितं शुभबलं प्राग्वद्विलिख्याथ त-
द्धोरादिष्वपि षट्सु तत्पतिवशाद्गेहोक्तवीर्यार्द्धकम् ॥ ९ ॥
संलिख्याथ समस्तवर्गजबलैक्यं सप्तवर्गोद्भवं
रूपाद्यं त्विदमेव वीर्यमुदितं खेटेषु सप्तस्वपि ।

Place against the sign the strength in terms of Rupas. Then note the strength of each planet in the seven Vargas. The strength will be less than that of the Rasi. Total these for each planet. This is the Saptavarga strength. This process has to be followed for all the seven planets.

Notes

A planet in exaltation has the strength of one Rupa or unit, in its mulatrikona .75, in its own house .5, in an Adhi mitra house .375, in a friend's house .25, in a neutral's house .125, in an enemy's house .0625, and in an Adhi Shatru's house .03125. The strength of a mulatrikona house is limited only to the position in Rasi.



Consider chart 6. The mutual relationships of the planet and the Saptavargas are given below. Ravi and Kuja have exchanged signs. Shani and Shukra are in their own houses. Shukra is in his mulatrikona. Kuja is Vargottama and shifts to the ninth bhava, while

Shukra is in the eleventh Bhava.

Sapta Vargas

	Rasi	*Hora*	*Drekk.*	*Sapta.*	*Navam*	*Dvadas*	*Trims*
Ravi	Kuja	Ravi	Guru	Budha	Guru	Budha	Guru
Chandra	Shani	Chandra	Shukra	Chandra	Kuja	Shukra	Budha
Kuja	Ravi	Chandra	Guru	Kuja	Ravi	Shani	Guru
Budha	Kuja	Ravi	Guru	Budha	Guru	Budha	Guru
Guru	Ravi	Chandra	Kuja	Shani	Guru	Chandra	Shukra
Shukra	Shukra	Chandra	Shani	Shani	Guru	Kuja	Guru
Shani	Shani	Chandra	Shani	Ravi	Guru	Kuja	Budha

Relationships

	Rasi	*Hora*	*Drekk.*	*Sapta.*	*Navam*	*Dvadas*	*Trims*
Ravi	Adhi M	Sva	A.M.	Satru	A.M.	Satru	A.M.
Chandra	Mitra	Sva	Satru	Sva	Satru	Satru	A.M.
Kuja	A.M.	Sama	Sama	Sva	A.M.	Satru	Sama
Budha	Mitra	Sama	Mitra	Sva	Mitra	Sva	Mitra
Guru	A.M.	Sama	Sama	Satru	Sva	Sama	Sama
Shukra	Mula T	Adhi S	A.M.	A.M.	Mitra	Mitra	Sva
Shani	Sva	Sama	Sva	Sama	Satru	Adhi S	A.M.

Sapt Varga Strength

	Ravi	*Chandra*	*Kuja*	*Budha*	*Guru*	*Shukra*	*Shani*
Rasi	.375	.25	.375	.25	.375	.75	.5
Hora	.5	.5	.125	.125	.125	.03125	.125
Drek.	.375	.0625	.125	.25	.125	.375	.5
Sapta	.0625	.5	.5	.5	.0625	.375	.125
Navam	.375	.0625	.375	.25	.5	.25	.0625
Dvadas	.0625	.0625	.0625	.5	.125	.25	.03125
Trims	.375	.375	.125	.25	.125	.5	.375
Total	2.125	1.812	1.6875	2.125	1.4175	2.53125	1.71875

The strongest is Shukra, followed by Ravi and Budha. Next come in order Chandra, Shani and Kuja. The weakest

is Guru in Sapta Varga strength.

नीचात्तुङ्गलवान्तमुच्चलवतो नीचांशपर्यन्तगा
येंशास्ते खगजेन्दुभिः परिहृता रूपादिकं यत्फलम् ।। १० ।।
आरोहे तु तदेव भूच्युतमिदं खेटेऽवरोहे भवे-
दौच्चं रूपदलांघ्रयो यदि खगे केन्द्रादिषु त्रिष्वपि ।
युग्मर्क्षांकयोः सिताम्बुधि भुवोः पादं बलं व्यत्यया-
दन्येषां प्रथमे नृणां हि खगयोस्तत्क्लीबयोर्मध्यमे ।। ११ ।।
अन्ते पादमितं वधूखचरयोर्द्रेक्काणके स्याद्बलं
पञ्चानामपि योगतः समुदितं चाद्यं त्विदं स्थानजम् ।

In its deep exaltation a planet has one Rupa of strength. In its debilitation it has nothing. The number of degrees from its debilitation divided by 180° degrees gives its exaltation strength.

Notes

In our example horoscope the exaltation strength of the planets is—Sun .2213, Moon .605, Kuja .103, Budha .645, Guru .7024, Shukra .111, and Shani .565.

ज्ञेज्यौ लग्नगतौ निशाकरभृगूबन्धौ स्मरे त्वर्कजो
भौमार्कौ दशमे तु दिग्बलमिदं प्रागादि दिक्षु स्मृतम् ।। १२ ।।
तत्तत्सप्तमगे खगेन किमपि त्रैराशिकादन्तरे
तत्तद्वीर्यफलं स्वदिक्षु खचरस्तादृग्विधं कारयेत् ।

Now the author deals with digbala—directional strength. Budha and Guru are strong in lagna, and their strength is nil in the seventh. Chandra and Shukra get one Rupa in the fourth and nil in the tenth. Sun and Mars are strongest in the tenth, while Saturn is very strong in the seventh. The directional strength of a planet elsewhere is to be calculated by the rule of three. The effects of the planets are in proportion to their directional strength.

Notes

From the position where the planet has no strength

take its distance. Divide it by 180 to get its strength. In our example the Sun is away from the tenth by 74°.54'. From its weakest it is at 105.6. Divide it by 180 and we get .588. Similarly we get the following—Moon .926, Kuja .899, Budha .934, Guru .494, Shukra .233 and Shani .214.

शुक्ले यातदिनेषु सौम्यखचराः स्युर्वीर्यवन्तोऽशुभा ।
शेषेषु द्विगुणं विधोरसितके चेदन्यथा पक्षजम् ।। १३ ।।
मध्याह्ने रविरेव चास्तसमये मन्दो निशानायकः
प्राग्रात्रौ बलवान्निशार्द्धसमये शुक्रो निशान्ते कुजः ।
ज्ञः प्रातः सततं बली सुरगुरुस्त्वेतत्त्वहोरात्रजं
नाड्याद्यं द्विगुणं नतं खरसुहृद्रूपाद्यमोजो भवेत् ।। १४ ।।
तद्रूपच्युतमुन्नतोत्थितबलं चन्द्रारमन्दा नते
सूर्यज्ञामरपूज्यदैत्यगुरवो वीर्यान्विताश्चोन्नते ।

In the bright half of the lunar month, the Paksha (fortnight) bala of a planet is proportionate to the elapsed lunar days (tithis). The fortnightly strength of a malefic is proportionate to the lunar days yet to elapse. In the case of a birth in the dark fortnight this is reversed. The paksha bala of the Moon is to be doubled. When a birth is in the second portion of the day, the Sun has the strength of one Rupa. If the birth is in the last third part of the day, Saturn has one Rupa. Birth in the first one-third of the night gives the Moon one Rupa of strength. In the second part of the night Venus is strong, and in the third Mars. In the first one-third of the day Mercury is strong. Jupiter is s ong always. This is Aho-ratra-bala.

Multiply the nata in Ghatikas by two and divide it by sixty. This indicates the Natabala in the form of a Rupa. Subtract this from one to get the unnatabala. Moon, Mars and Saturn have nata bala, and the others unnatabala.

Notes

Some kinds of strength are given here. Kala-bala has

nine sub-divisions. These are nata, paksha, tribhaga, abda, masa, varsha, hora, ayana and yuddha forms of strength.

1. Let us begin with the last, natonnata bala. Moon, Mars and Saturn are strong at midnight and powerless at noon. Ravi, Shukra and Guru are strong at noon, and powerless at midnight. Budha is always powerful. It is enough if we take 12.00 hours as noon and zero hours as midnight.

Find the time elapsed after midnight or noon from the time of birth. It is easier to take the hours. Divide it by twelve. In our example the birth was at 7.7.30 A.M. Dividing this by twelve we get .594. This would be the nata bala of Ravi, Shukra and Guru. Deducting this from one we get .406 Rupa as the natabala of Chandra, Kuja and Shani. Budha has one Rupa.

2. Pakshabala is to be considered. Ravi, Kuja, Shani, waning Moon, badly associated Mercury, and Rahu are malefics. Guru, Shukra and the waxing Moon (from the eighth lunar day of the bright fortnight to the eighth of the dark fortnight) are benefics. When Budha is not with any malefic, he is a benefic.

Deduct the longitude of the Sun from that of the Moon and divide it by 180. This gives the pakshabala of benefics. Deduct this from one to get the fortnightly strength of malefics. The Moon's strength is to be doubled.

In our example the birth was on the eighth lunar day of the bright half. 321°.40' – 229°.49' = 91°.51'. Dividing it by 180 we get .51 Rupa. This is the strength of Guru and Shukra. Chandra has 1.02. Budha is with a malefic. The malefics have a strength of .49 Rupa.

3. Ahoratra Bala depends on the duration of day and of night. This is to be divided by three to determine the part. In our example the birth was in the day and the duration of the day is 11 hours and 14.35 minutes. The birth is in the first part. Hence Budha and Guru get each one Rupa of

strength.

नाड्यः स्युर्नतसंज्ञका दिनदलान्निश्यर्द्धपर्यन्तगा
स्तद्वद्रात्रिदलात्तदा दिनदलं नाड्यादिकं चोन्नतम् ।। १५ ।।
त्रिंशच्छुद्धनतोन्नते च भवतस्तेऽन्ये क्रमात्कालजे
वीर्ये यन्त्रबलादिकं च गदितं त्वाद्ये दले विस्तरात् ।

The interval between midday and the time of birth is called nata. The interval between the time of birth and midnight is called Unnata. The interval in ghatikas divided by thirty gives the natonnata bala of planets in the form of a Rupa. This is one of the parts of Kalabala. The instruments needed to find the time have been explained in the sixth section of *Purva Kalamrita*.

वर्षेशश्च स मासपो दिनपतिस्तत्कालहोरेश्वरो
वीर्याढ्याश्चरणोत्तरं समयजं योगश्चतुर्णां बलम् ।। १६ ।।
स्वेष्टास्ता घटिकाः करैर्विनिहता बाणैरवाप्तागताः
वारेशाद्रविशुक्रविद्विधुशनीज्यारास्तु होराधिपाः ।

The lords of the year, month, day of birth and hora have a strength respectively of .25, .5, .75, and one Rupa. This increases Kalabala.

Hora is determined thus: Multiply the birth ghatikas from sunrise by two and divide them by five. The quotient gives the number of elapsed horas. The lord of the first hora on any day is the lord of that week day. From that lord we have to calculate the horas in the sequence of Ravi, Shukra, Budha, Chandra, Shani, Guru and Kuja.

Notes

Four more subdivisions of Kalabala are given here. The first tithi (Lunar bright fortnight) of Chaitra is the beginning of the lunar year. The tithi must be at sunrise. Similarly the first tithi of the lunar month (bright half) must be at sunrise. In our example the lunar year began on a Wednesday giving Budha .25 Rupa. The month Margasira began on Tuesday, and Kuja gets .5. The week day was Monday giving the Moon .75 Rupa.

The hora starts with the lord of the day of birth. Each hora is for one hour. From the lord of the weekday of birth, the sixth weekday lord rules the second hora. In this way we have to take every sixth day. The second hora on a Monday is that of Shani. Shani in our example gets one Rupa.

याम्ये चन्द्रशनी बुधस्तु सततं शेषास्तु सौम्यायने
पूर्वोक्तैश्चलकेन्द्रजैरिह लवैर्वक्री यदि स्याद् बलम् ।। १७ ।।
चेष्टाख्यं रुधिराद् द्वयोर्यदि युतिस्त्वेकांशके चेकभे,
चोदग्याम्यगयोर्जयापविजयौ स्यादेव जेता बली ।

Budha is always strong. Chandra and Shani are strong in the south, and the rest in the north. This strength is called ayana bala.

The planets Kuja, Budha, Guru, Shukra and Shani are strong when they are retrograde. Their Cheshta-balas are calculated from their mean positions and Sheeghra Kendras which are explained by others.

When two planets are in the same house and within one degree they are at war (graha yuddha). The planet which is north of the second is the winner. It acquires the strength of the Vanquished.

Notes

Here the remaining two parts of Kalabala are described.

1. The first is ayanabala. The planets are found to the north or the south of the celestial equator. This is the source of strength known as ayana bala. Here we have to note the Kranti or declination of the planet. Modern Ephemeris give the declinations and it is enough to take them for the day of birth. Otherwise one may calculate these with the help of Dr. B. V. Raman's *A Manual of Hindu Astrology, and Graha and Bhava Balas.*

In our example chart the declinations are as follows:

Sun 22.20 South, Chandra 5.28 South; Kuja 10.10 North; Budha 20.46 South; Guru 4.26 North; Shukra 12.34 South; and Shani 20.23 South.

Add to the declination 23°.27', multiply by five and divide it by 4. The result is ayanabala. In the case of Ravi, Kuja, Guru and Shukra the northern declinations are to be added to 23°.27'. Their southern declinations are to be subtracted. The southern declinations of Shani and Chandra are to be added, while the northern ones are to be subtracted. Budha's declination is always to be added.

In our example chart the ayana bala is as follows:

Ravi .04125; Chandra .65; Kuja .7; Budha .921; Guru .58; Shukra .23; Shani .915.

2. The next is Graha yuddha. When two planets are within one degree there is graha yuddha. Only Ravi and Chandra do not enter into war. Add Sthanabala, Digbala and Kalabala (upto Horabala) for each planet involved in this war. Note the difference between the two, subtracting the lesser one. Divide the difference by the diameters of the discs. The resulting quotient must be added to the Kalabala of the victorious planet and deducted from that of the defected one. The diameters are Kuja 9".4, Budha 6".6, Guru 190".4, Shukra 16".6 and Shani 158".0.

In our example no two planets are in Graha yuddha. We thus get the Saptavarga Bala, Digbala, and Kala Bala of the planets thus:

	Ravi	*Chandra*	*Kuja*	*Budha*	*Guru*	*Shukra*	*Shani*
I Saptavarga	2.125	1.812	1.6875	2.125	1.4175	2.53125	1.71875
II Dig.	.588	.926	.899	.934	.494	.233	.214
III Kala : nata	.594	.406	.406	1.0	.594	.594	.406
Paksha	.49	1.02	.49	.49	.51	.51	.49
Tribhaga	-	-	-	1.0	1.0	-	-
Abda	-	-	-	.25	-	-	-
Masa	-	-	.5	-	-	-	-
Vara	-	.75	-	-	-	-	-
Hora	-	-	-	-	-	-	1.0
Ayana	.04125	.65	.7	.921	.58	.23	.915
Total	3.83825	5.564	4.6825	6.72	4.5955	4.09825	4.74375

The fourth source of strength is the Cheshtabala.

Cheshta refers to retrogression. The author asks us to follow the earlier authorities who have elaborately explained this. It involves many astronomical calculations. These can be had from the texts of Kesava, Sripati and others.

We have to calculate the mean position of the planets Kuja, Guru and Shani. The mean longitude of the Sun is their Seeghrochcha. The mean position of the Sun is taken for Budha and Shukra also. The Seeghrochcha of Budha and Shukra (their apogee) has to be calculated. Add the mean longitude to the true longitude of a planet and divide it by two to arrive at its cheshtakendra. This divided by 180 gives the Cheshta Bala of the planet. These calculations are explained in *Sripati Paddhati* and in Dr. B. V. Raman's *Graha and Bhava Balas.*

The Cheshta Bala of the planets in our example Chart are as follows:

	Ravi	*Chandra*	*Kuja*	*Budha*	*Guru*	*Shukra*	*Shani*
IV Cheshta			.6974	.938	.5429	.3786	.229
First three Balas	3.83825	5.564	4.6825	6.72	4.5955	4.09825	4.74375
Total	3.83825	5.564	5.3799	7.658	5.1384	4.47685	4.97275

The Sun and Moon have no Cheshta Bala as they do not have retrograde movements.

पूर्णं पश्यति भानुजस्त्रिदशमे चेत्पाददृष्ट्येतरे
जीवो धीनवमेऽर्द्धया तदितरे भौमश्चतुर्थेऽष्टमे ।। १८ ।।
सर्वे पादविहीनयाखिलदृशा पश्यन्ति सर्वेऽस्तभं
वित्तायव्ह्ययवैरिणो न दहशुः खेटस्थितस्थानतः।

Shani has full aspect on the third and the tenth houses from himself. The other planets aspect their third and tenth houses with one-fourth glance. Jupiter has a full aspect on the fifth and ninth houses from himself. The other planets have only a half aspect on these houses from themselves. Mars has a full aspect on the fourth and eighth houses from himself. Others have a three-fourths aspect on

these houses from themselves. All planets aspect fully the seventh from themselves. No planet aspects the second, sixth, eleventh and twelfth houses from itself.

Notes

The aspect on the fifth and the ninth is the trine (120°, 240°) aspect; that on the fourth and the eighth is a square (90°, 270°) aspect; that on the third is a sextile (60°) aspect. The last should include the aspect on the eleventh (300°), though the author denies it. The aspect on the eighth (210°) is quincunx; and this can include the aspect on the sixth (150°), inspite of the author's denial. The aspect on the seventh is called opposition (180°) aspect. According to Parasara, Rahu aspects 5, 7, 9 and 12 fully, 2 and 10 by half, and 3 and 6 by a quarter.

Western astrologers speak of semi-square (45°, 315°), sesquiquadrate (135°), Quintile (72°), Biquintile (144°), Tredecile (108°), Decile (36°). and Vigintile (18°) aspects also.

द्रष्ट्रा शोधितदृश्यकेन्द्रभवशात्तद्वत्फलं स्यादथो
भाग्येभ्यस्त्वनुपातलब्धकलिकास्वर्णं कृतं दृग्भवेत् ।। १९ ।।
एवं क्रूरशुभेक्षणे च गणितात्संलिख्य कोष्ठद्वये
रूपाद्वा हि पृथक् पृथग्युतिभुवो स्यादन्तरं दृग्बलम् ।।

Deduct the longitude of the aspecting planet from that of the aspected planet. The result is the range of the aspect. By the rule of three we can arrive at the aspect-strength from these degrees. We may have to add or subtract the proportionate difference between the strength fixed for that sign and that fixed for the next one. The resulting drigbala is malefic or benefic according to the aspecting planet being malefic or benefic. We have to enter these in terms of Rupas under two heads. The total will give the exact aspect-strength received by a planet.

Notes

The calculation of drishtibala is not as simple as it

appears from these lines. It needs much calculation. The deduction of the longitude of the aspecting planet from that of the aspected one gives drishtikendra, aspect angle. Then there are the special aspects of Guru (120° to 150°, and 240° to 270°), Shani (60° to 90°, and 270° to 300°) and Kuja (90° to 120°, and 210° to 240°). Where these special aspects fall we have to add .5 to Guru, .75 to Shani and .25 to Kuja. Malefic aspects are those of the Sun, waning Moon, badly associated Budha, Kuja and Shani. Benefic aspects are those of Guru, Shukra, waxing Moon, and isolated or well-associated Budha.

The method of calculating Drishti values is well explained in *Sripati Paddhati* and in Dr. B. V. Raman's book referred to above.

On the basis of these calculations, our example chart gives the following aspect-strengths:

Ravi	+ .2236;	Chandra	- .333;
Kuja	-- .105;	Budha	- .0256;
Guru	+ .066;	Shukra	- .0123;
Shani	+ .25.		

From the total the drishti strengths of Chandra, Kuja, Budha and Shukra have to be subtracted. The others have to be added.

This is the fifth source of strength.

अर्केन्द्वासुरपूजितासुरगुरुज्ञारार्कजाः खेचरा-
स्ते स्युर्न्यूनबला यथोत्तरमिदं नैसर्गिकं स्याद्बलम् ।। २० ।।
रूपं स्याद्द्युमणेरिलाधरलवोनं स्यात्परेषां क्रमात्
स्थानाशासमयस्वभावजबलैक्यं चैष्टिकेनान्वितम् ।

The naisargika or natural strength of the Sun is one Rupa. The natural strength of Chandra is less than this by a seventh. From each preceeding one the succeeding one is less by a seventh in the sequence of Shukra, Guru, Budha, Kuja, and Shani. The six sources of strength—Sapta Varga,

Dik) Kala, Cheshta, Drishti and Naisargika have to be added for each planet. This gives the Shadbala of the planet concerned.

दृग्वीर्येण सुसंस्कृतं यदि जयी खेटश्च रूपान्वितं
भङ्गश्चेद्रहितं रणे स्फुटतरं खेटस्य वीर्यं भवेत् ।। २१ ।।
एवं प्रोक्तबलैक्यमत्र निखिलं रूपाद्यमक्षाल्पकं
चेद्धीनं हि बलं ततो दशमितात्स्यान्मध्यमं तद्बलम् ।

It is the rectified drigbala that should be taken into consideration. If a planet is victorious in Graha Yuddha, it gets a strength of one Rupa. The vanquished one loses one Rupa. The total of these six balas (as rectified) is the planet's Shadbala in Rupas. A planet having less than five Rupas is weak. It has the normal strength if its strength is between five and ten Rupas.

In our example chart we get the following:

	Ravi	*Chandra*	*Kuja*	*Budha*	*Guru*	*Shukra*	*Shani*
4. The previous Balas	3.83825	5.564	5.3799	7.658	5.1384	4.47685	4.97275
5. Naisargika Bala	1.0	.857	.286	.428	.571	.714	.143
6. Drishti Bala	.2236	- .333	- .105	- .0256	.066	- .0123	.25
Total	5.06185	6.088	5.5609	8.0604	5.7754	5.17855	5.36575

The strongest is Budha. All have above five Rupas.

तत्पश्चात्तु सुपूर्णवीर्यमिह तद्वीर्याधिकः स्याच्छुभः
खेटस्तस्य दशाप्यतीव शुभदारोहाखिलेष्टार्थदा ।। २२ ।।
सा स्यान्मध्यमवीर्यखेचरदशाऽऽरोहाऽपि सौख्यायते
हीना स्यात्त्ववरोहिणी व्यसनदा वीर्येन खेटस्य वा ।। २२ १/२ ।।

The planet having more than ten Rupas will be fully strong. Such a planet is beneficial. His major period produces highly favourable results. The native will have in that period all that he aspires for. His desires will be fulfilled.

When a planet is proceeding fro his debilitation to his exaltation, and if it has average strength, his period also will bring happiness. But if the planet is moving towards his delibitation, his period is unfavourable.

The period of a planet having less than five Rupas brings misery and unhappiness.

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Chapter III

आयुर्दायखण्डः
Determination of Longevity

दत्त्वात् खेचरभुक्तभं त्रिविहृतं त्याज्यं फलं शेषकं
वेदघ्नं खगमुक्तपादसहितं चांशायुषो वत्सराः ।
खेटस्थैष्यपदान्तराद्दिनघटीमानात्तु मासादिकं
ह्यानीयाखिलखेचरैश्च तनुतः सर्वैक्यमब्दादिकम् ॥ १ ॥

The author now describes how to calculate Amsa Ayurdaya. This is to be taken as final when lagna is stronger than the Sun and the Moon.

Count the number of constellations from Asvini that have elapsed with reference to the position of a planet in the chart. Dividing this by three, take the remainder and multiply it by four. Add the number of padas covered by the planet in the constellation. This gives the number of navamsas from the beginning of Mesha. This is the number of years contributed by that planet in the Amsa Ayurdaya method. From the quarter (pada) in which the planet is, calculate the months and days by the rule of three. The years, months and days contributed by the two luminaries, five planets, and lagna have to be added.

Notes

Longevity can be calculated in eight possible ways. It is the strongest among the eight that determines the longevity which is applicable to a given chart. The strongest is found after calculating the Shadbala of the planets and Bhava Bala. The author has not touched upon Bhava Bala. This is arrived at by adding three factors. These are the

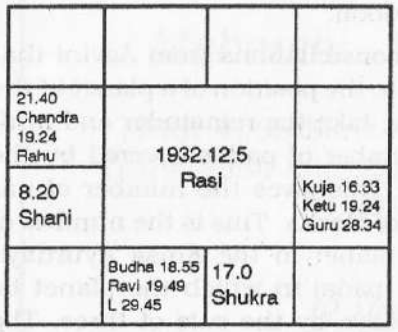
strength of the lord of the concerned Bhava, the direction (dik) of that bhava, and the aspect strength on the same.

The various types of longevity that depend on the strongest factor—this is mentioned within brackets—are the following:

Amsa (Lagna), Pinda (Sun), Naisargika (Moon), Bhinna Ashtakavarga (Kuja), Rasmi (Budha), Kakshatra (Guru), Kala Chakra (Shukra), and Sarmday Ashtaka varga (Shani).

The first three are explained elaborately and with utmost scientific accuracy in *Sripati Paddhati*. Nearly eighty per cent of the charts show that we have to apply Amsa or Pinda Ayurdaya only. Amsa Ayurdaya is applicable to a larger number of the charts. Hence the author explains it.

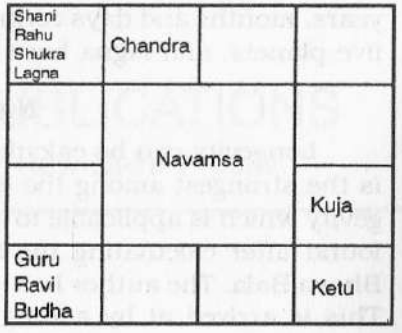
Note how many navamsas have been traversed by a planet. Each navamsa constitutes one quarter of a constellation. The example chart will be the basis for our study. The navamsas have to be counted from the beginning of Mesha.



The elapsed navamsas in our example are given along with the decimal showing how many of the navamsas are traversed.

Lagna 71.925; Ravi 68.95; Chandra 96.5; Kuja 40.965; Budha 68.665; Guru 44.57; Shukra 59.105; and Shani 83.5.

When the number of the navamsas exceeds twelve, expunge multiples of twelve. Thus we get Lagna 11.925; Ravi 8.95; Chandra 0.5; Kuja 4.965; Budha 8.665; Guru 8.57; Shukra 11.105; and Shani 11.5



The total comes to 66.18. This comes to 66 years, two months and 5 days.

स्वायुः स्वेन्दुकराग्निवेदशरषड्भानोनितं रिःफभा-
द्वामं षट्सु खले शुभे यदि दलोनं पापलग्नेऽखिलम् ।
नीचारातिगृहे खगेऽस्तमयगे द्वित्रिद्विभागोनितं
द्वयंशोनं हि पराभवे पुनरपि स्यादंशजायुस्त्वदम् ॥ २ ॥

Malefics occupying houses 7 to 12, lose a part of the years they contribute. The loss is full in the 12th, half in the 11th, 1/3 in 10th, 1/4 in 9th, 1/5 in 8th, and 1/6 in 7th. Benefics in these houses lose half of what the malefics lose. That is, from the twelfth onwards they lose 1/2, 1/4, 1/6, 1/8, 1/10 and 1/12.

A malefic occupying lagna removes the years contributed by the Lagna.

A planet in delibitation loses half, a planet in an enemy's house loses one-third, and a planet in combustion or defeated in war loses one half of its years. This is the peculiarity of this method.

Notes

There is not only reduction, but also an increase which is taken for granted by the author.

(a) The years contributed by a planet are trebled when it is exalted or retrograde.

(b) The years are doubled when it is Vargottama (same sign in Rasi and Navamsa), when it is in its navamsa sign or Rasi sign or in its own Drekkana. Only the maximum multiplication has to be done, not two or more.

In our example Budha is retrograde and his years have to be multiplied by three. Shukra and Shani are in their own houses and Guru is in his own house in Navamsa. Kuja is Vargottama. Thus the years contributed by Kuja, Guru, Shukra and Shani have to be doubled. We thus get the following figures:

Ravi 8.95, Chandra .5, Kuja 9.93, Budha 25.995, Guru 17.14, Shukra 22.21, and Shani 23.0. The total comes to 107.725 years.

Next comes the reduction known as Chakrapata as explained by the author. When there are two or more planets in the same house, only the strongest is subject to reduction.

The Shadbalas of the example chart show that Budha is stronger than Ravi, and Guru is stronger than Kuja. Guru gets into the tenth bhava. Hence the reduction is for both Kuja and Guru.

Budha as a malefic loses half the years he has contributed. Guru in the tenth bhava loses one-sixth. Thus he gives 14.283 years. Kuja loses one-fourth and he now gives 7.4475 years. Shukra in the eleventh loses one-fourth. His contribution now is 16.6575 years.

Let us tabulate thus far:

Ravi	8.95
Chandra	0.565
Kuja	7.4475
Budha	12.9975
Guru	14.283
Shukra	16.6575
Shani	23.0
Total	83.9005 years

The next deduction is one-third for occupying an enemy's house. Here no planet occupies such a house. Then we have to apply for combustion. It means a planet with the Sun. The distances from the Sun where combustion begins and ends are in degrees—Chandra 12, Kuja 17, Budha 14, Guru 11, Shukra 10, and Shani 15, Retrograde Budha 12, and Retrograde Shukra 8.

Budha is combust and he loses everything.

Finally there is the reduction due to a malefic rising in lagna. In our example there is Budha.

The author's treatment of this reduction is sketchy. The last arises after all the increases and reductions are made. Multiply the number of Amsas elapsed in lagna by the total number of years given by the planets. This is to be divided by 108. The quotient gives the years to be deducted from the total.

For a more accurate method of calculating Amsa Ayurdaya, the best text is *Sripati Paddhati.*

लग्ने भुक्तविनाडिका नवगुणास्तन्मानभक्ता: फलं
वर्षाणि स्वगुणैर्हरैरपि तथा तन्मासघस्त्रादिकम् ।
लग्ने शोभनखेचरेक्षितयुते स्वस्वामियुक्तेक्षिते
तुङ्गे स्वामिनि राशिसम्मितसमाश्चेत्यूचुरेके बुधा: ।। ३ ।।

Find how many ghatikas and vighatikas have elapsed in lagna. Multiply this by nine and divide the product by the total duration of the lagna. This gives the years contributed by lagna. The remainder has to be converted into months and days.

The lagna becomes strong when its lord or a benefic is in it or aspects it, or when its lord is exalted. Then the number of years contributed by the lagna are to be counted from Mesha to the lagna. This is the view of some astrologers.

Notes

When a malefic is in the lagna or aspects it, the deduction is only half of what was arrived at in the notes of the previous verse. If two or more planets are in lagna, we have to consider only the one who is nearer to the lagna.

The years contributed by lagna have to be noted. In our example only eight navamsas elapsed, and in the second .925 was over. Thus it gives 8.925 years. The aspect of its lord does not fall on it as there is only a distance of 103°.12'. It is not 120°. Adding 8.925 to the previous total we get years 79.828. This is not true, as the Krurodaya

harana has not been applied. The method explained under these three verses is too general.

प्राक्प्रत्यक्तनुभागतस्त्रिभिरपि द्रेक्काणकैस्तद्भपैः
प्राग्वद्वर्गजवीर्यमब्धिविहृतं पुण्यं हि रूपादिकम्
तद्वेदच्युतमत्र पापमिति तल्लेख्यं तयोरन्तरं
पुण्यं रूपचतुष्टयं यदि भवेन्मुक्तिर्ह्यसच्चेदसत् ॥ ४ ॥

Lagna has three drekkanas. It has one drekkana on each side. Calculate the Sapta Varga strengths of the lords of these three drekkanas in terms of Rupas. This represents the Punya (religious merit) of the native. When this is deducted from four, it shows the papa (sin or evil) of the native. If these differ by four or more Rupas, and if the Rupas of Punya are more, the native achieves final emancipation.

Notes

The previous drekkana refers to the past, the drekkana of lagna to the present, and the next to the future births.

In our example the next drekkana falls in the next sign. The author does not tell us what to do in such cases. We follow the traditional lords of the drekkanas. The three drekkanas in our example are owned by the Moon, Guru, and Kuja. The Sapta Varga strengths are—Moon 1.812, Guru 1.4175, and Kuja 1.6875. Deducting these from four, we get respectively 2.188, 2.5825, and 2.3125. These are the malefic portions in Rupas.

प्रागुक्ताच्छुभपापवर्गगणितात्द्रेक्काणपैः साधिता
संख्या क्रूरभवा खनेत्रविधुभिर्गुण्या नगाप्ताः समाः ।
शुद्धाः खाश्विसुधाकरैरपि भवेदायुर्हि जन्मत्रये
संवादार्थमिहैव तल्लघुतरं प्रोक्तं नवांशायुषः ॥ ५ ॥

After obtaining the benefic and malefic portions of Sapta Varga strength of the three lords of the drekkanas, take the malefic portions only. Multiply these by 120 and divide the product by seven. Expunge multiples of 120. The result shows the number of years the native lived in the past birth, lives in the present and will live in the future.

This method is suggested only to open up some discussion. It is simpler than the method of Amsa Ayurdaya.

Notes

This method does not work. It is faulty. For the previous birth of the native, the malefic portion of Chandra is 2.188. This multiplied by 120 and divided by seven given 37.51 years. For the present birth Guru's malefic portion is 2.5825. This gives 44.27 years. The native is alive even after fifty six years of age.

केन्द्रे कोणगृहे स्थिताः कविगुरुज्ञाः पूर्णमायुर्भवे-
न्मध्यायुष्यमथो धने च सहजे लाभे दिशन्ति स्थिताः ।
षष्ठे चाष्टमभे व्ययाख्यभवने स्वल्पायुरन्ये खलाः
केन्द्राष्टव्ययकोणगा न शुभदा जातस्य पुंसः सदा ॥ ६ ॥

(a) The native has a long life if Shukra, Guru and Budha are in kendras and konas. *(b)* When these are in houses 2, 3 and 11 the native has a medium life (madhya ayurdaya, which does not exceed 66 years of age). *(c)* If these planets are in houses 6, 8 and 12, the native has a short life. *(d)* Planets other than these, the malefics, posited in 8, 12, kendras (1, 4, 7, 10) and konas do not give rise to any benefic results.

Notes

Four kinds of yogas are given. The first three refer to the benefics Budha, Guru and Shukra. Budha, however, should not be with a malefic. The first combination is for long life. Guru, Budha and Shukra should be in kendras and konas. In Chart 7 Guru is in the strongest kona and is the lord of lagna. Budha is in

<table>
<tr><td>7.30
Nep</td><td></td><td>23.30
Uran</td><td>18.30
Ketu</td></tr>
<tr><td></td><td colspan="2" rowspan="2">7
1861.9.15</td><td></td></tr>
<tr><td>18.54
Chandra</td><td>Guru 18
Kuja 25.30
Shani 22</td></tr>
<tr><td>18.30
Rahu
L 20.30</td><td></td><td>5.30
Shukra</td><td>Ravi 0.50
Budha 7.45
Pluto 29.15</td></tr>
</table>

the strongest Kendra, exalted and in his own house. Shukra is not in a kendra or kona, but is in the eleventh in his own house. The significator of longevity Shani aspects him while Guru aspects the lagna. This is the chart of the famous Engineer, M Visvesvarayya who passed away in September 1962 after living full 101 years. These benefics can be in their own house. But they should not be in 6, 8 or 12 for long life.

9.19 Kuja 7.20 Guru 6.6 Ketu		L 15	
16.46 Ravi	8 1904.2.29		20.26 Chandra
26.22 Budha 22.26 Shani 13.44 Shukra			
			6.6 Rahu

Chart 8 is that of Mrs Rukmini Arundale. Here Guru is in the eleventh in his own house aspected by the significator of longevity, Budha and Shukra are in a Kona. The association of Budha with a malefic did not spoil the yoga as the malefic is the significator of longevity and is in his own house. She passed away in February 1986 at the age of 82.

To insist on the three benefics being in kendras and konas is too much. If one is in his own house or in exaltation or in a friend's house, the yoga may not give 100 to 120 years; but it does give more than 66. In Chart 9 the tenth kendra has Budha and Guru aspected by the full Moon and the lord of 4 and 9. Budha is not blemished by the Sun. Shukra is exalted in the 8th. He is still alive. Of course the eighth house has an exalted planet aspected by ayush karaka Shani.

22 Shukra 15 Rahu		Ravi 7 Budha 7 Guru 18	
15 Kuja	9 1894.5.19		
			21 Lagna
	15 Chandra		27 Shani R 15 Ketu

Similarly in Prof. Radha Krishnan's chart Budha and Shukra are in lagna (Virgo), Budha exalted in his own house. Guru is in the third. He died at the age of 86.

Shukra 11.47 Ravi 3.30		19.36 Shani	Pluto 20.4 18.37 Kuja
20.35 Budha R Rahu 21.34	10 1914.3.17		2.53 Nep
Uran 17.30 Guru 19.40			21.34 Ketu
	15.53 Chandra		21.14 Lagna

In chart 10 exalted Shukra is in the seventh aspecting lagna. Guru is in a trine aspecting lagna. Only Budha is away in the sixth, in a friend's house. Ayushkaraka aspects him, just as the eighth lord aspects Guru who is in the fifth. He has completed 75 years of age.

In a Cancer nativity Guru is in the tenth with the Sun and Moon, while Budha and Shukra are in the ninth. He died after completing 72 years of age.

The second combination is for medium longevity—between 33 and 66. The three benefics have to be in houses 2, 3, and 11. In Chart 11 all the three are in the eleventh house, one of them being the lord of lagna. He died in 1977 at the age of 55.

4.56 Ketu			
	11 1922.9.28		
Shukra 16.16 Chandra 15.8 Lagna		Guru 1.14 Budha 6.2 Shukra 27.9	Ravi 11.36 Shani 17.4 Rahu 4.56

Medium life is spread over a long span. The author does not give us any clue as to how to fix the approximate longevity. Possibly we have to calculate Amsa Ayu and co-relate with dasa and antardasa.

The third combination is for short life. This is upto 33 years of age. The three benefics have to be in houses 6, 8, 12. In Chart 12 Guru is in the sixth and Shukra in the eighth. The two have exchanged houses. But Budha is in a trine. The native died in the eleventh year. This may also be due to Shani's opposition to the eighth lord and his aspect on Budha.

	8.40 Shani	21 L	
Rahu 19.58 Kuja 15.28	12 1969.12.27		22.23 Chandra
1.46 Budha			19.58 Ketu
Ravi 12.4 Shukra 5.14		8.15 Guru	

The fourth combination is peculiar. The malefics have to be in Kendra, Kona, and houses 8 and 12. This is inauspicious. A malefic like Shani in the eighth does give long life. Kuja in the eighth does disturb the health. In the 13th chart Shani is in lagna aspecting the tenth Guru. Kuja is in a trine with Rahu. Ravi, another malefic, is also in lagna. Only one Kendra has a benefic. The native had no robust health. He died in March 1972 after lying unconscious for a month. eighth house has no planet. The twelfth has a natural benefic.

Shani 2.8 Ravi 1.7 L 23.26	Chandra 2.11 Shukra 9.49 Uran 14.10	26.49 Ketu	
21.45 Budha	13 1937.3.15		
			24.15 Nep
28.56 Guru	Rahu 26.49 Kuja 7.36		

The author's view has to be modified. In chart 14 the eighth and twelfth have malefics, a malefic is in the tenth with the Sun and combust Moon. She married a rich person who became poor. From the lord of lagna, who is in an enemy's house, the twelfth has three malefics.

Ravi 21 Chandra 25 Shani 5	5 Budha	18 Kuja	25 Lagna
8 Shukra	14 1878.4.1		Ketu 2
Guru 11 Rahu 2			

लग्नेशे न निरीक्षिते सति तथा केन्द्रत्रिकोणस्थितै-
र्लग्नेशस्थितराशिनेतरि पुनर्लग्ने न दृष्टे शुभैः ।
अल्पायुः सुतदारबुद्धिरहितो जातो भवेदन्यथा
दीर्घायुर्बहुभाग्यवान् धनमतिर्नित्यं भवेत्कीर्तिमान् ॥ ७ ॥

Another combination for short life and an exception are given. When (i) the Lord of the Lagna is not aspected by any benefic situated in a Kendra or Kona and (ii) at the same time the owner of the sign occupied by the Lord of the Lagna is not having the beneficial aspect from Kendra or Kona and (iii) the lagna is devoid of benefic aspect from Kendra or Kona, then the native has a short life and is

denied spouse, children and intellect.

But when the Lagna, Lagna Lord and the Lord of the sign occupied by Lagna Lord are having benefic aspect from Kendra or Kona then one has a long life, plenty of fortune, wealth, intelligence and fame.

Notes

The combination wants the aspect of a benefic situated in 1, 4, 7, 10, 5 or 9 on the lagna and on its lord, if there is to be a long life. In chart 15 the lagna is not aspected by any. The lord of lagna is not aspected by any benefic from kendra or kona. The lord of the sign occupied by the lord of lagna is in a kendra, but is not aspected by any. The lady died in July 1946 at the age of 21. The combination prescribed fits in exactly. In chart 16 the lagna is devoid of any aspect and so is the lord of the lagna. The owner of the sign, Moon, is aspected by Guru, but not from any kendra or kona. He committed suicide in November 1985, at the age of 19. The combination is fulfilled.

1.46 Urau	Budha 3.22 Ravi 28.45	3.44 Shukra	9.3 Kuja
16.29 L	15 1925.5.12		15.52 Rahu 27.7 Nep
15.52 Ketu			
29.42 Guru R Chandra 27.1	Pluto 21.46	17.22 Shani R	

6.16 Shani	28.48 Rahu	Pluto 24.0	Shukra 10.50 Kuja 17.17 Guru 24.23
	16 1966.7.25		Ravi 8.52 Budha 24.22
			21.35 Lagna
		Ketu 28.48 Chandra 3.7	

19.59 Ketu		25.28 Chandra	0.42 Shani R
	17 1884.12		
			14.32 Guru
Kuja 7.30 Budha 6.7 L 20.5	26.47 Ravi	14.35 Shukra	19.59 Rahu

The owner of the sign, Moon, is aspected by Guru, but not from any kendra or kona. He committed suicide in November 1985, at the age of 19. The combination is fulfilled.

An example for the exception is chart 17. Here the lord of lagna is in a

kona. He is aspected by Shani and he, as a benefic, aspects the lagna. The owner of that sign is aspected by the full Moon. He had a long life, fame and fortunes. It is the chart of late Dr Rajendra Prasad.

4.54 Kuja R	18 1924.9.3		Shukra 1.47 Rahu 29.10
Ketu 20.10			Ravi 17.26
	18.22 Guru	Shani 6.9 Chandra 3.48	Budha R 2.41 L. 5

Chart 18 is another good example for a short life. There are no planets in any kendra. One kona has Ketu. The lagna and its lord are aspected only by a malefic. He was married at the age of 19 and had no children. His intelligence was above the average because the fifth is aspected by Shukra who is subjected to Guru's aspect. The fifth lord is exalted. Inspite of all this, he died in November 1946. In chart 19 the lagna is not aspected by any and it has two malefics. The lord of lagna is in the twelfth aspected by Kuja, Shani, and debilitated Guru. These are not in any kendra or kona. The lord of the sign having Budha is Shukra who is not aspected by any benefic. She died in July 1922.

		Ravi 9 Budha 21	L 11 Chandra 5 Shukra 2 Rahu 2
	19 1890.5.21		
11 Guru			5 Shani
2 Ketu	18 Kuja		

रन्ध्राधीशनिरीक्षिते स्फुटतरे लग्नेऽब्जलग्नेऽथवा ।
जन्मेन्द्वष्टमलग्नपे रविभुवा भूजेन वा वीक्षिते ।।
लग्नेशादि न वीक्षितं शुभकरैः खेटैर्भवेज्जातको।
मार्कण्डेयसमायुरप्यतितरामल्पायुषश्चास्पदः ।। ८ ।।

Now a combination for a short life is given. The lagna or the moon should be aspected by the lord of the eighth house; or the lord of the eighth house from the Moon or lagna must be aspected by Shani or Kuja. In both cases no benefic should aspect the lord of lagna or the lord of the

sign occupied by the lord of lagna. Then even if his longevity is normally expected to be similar to that of Markandeya, the native has a very very short life.

Notes

Here are two important combinations:

(a) The lagna lord and the lord of the sign occupied by the lord of lagna should not have any benefic aspect. The lord of the eighth house should aspect the lagna or the Chandra lagna.

(b) The lord of the lagna and of the sign having the lagna lord should not be aspected by any benefic. The lord of the eighth from lagna or from the Moon should be aspected by Shani or Kuja.

Chart 12 fulfills the second combination. The lagna lord is aspected only by malefic Kuja. The eighth lord from the Moon is aspected by Shani. But there is the benefic aspect of Guru also on Shukra. The lord of the eighth from lagna is Kuja who is aspected only by the Sun. Chart 10 shows that the lord of lagna is aspected by the eighth lord. The owner of the sign occupied by the lagna lord has no benefic aspect. The lord of the eighth house from the Moon is aspected by Shani and Kuja as well. In chart 20 the lord of lagna is not aspected by any benefic, though the lord of that sign is aspected by the full Moon. The Moon is aspected by the eighth lord. The Moon is also the lord of the eighth from himself. He died in September 1926. There

		Ravi 9 Budha 21	L 11 Chandra 5 Shukra 2 Rahu 2
	19 1890.5.21		
11 Guru			5 Shani
2 Ketu	18 Kuja		

	5 Kuja	25 Budha	8 Shukra Ravi 12 L 8
Rahu 5	20 1896.6.26		18 Guru
			5 Ketu
21 Chandra		21 Shani	

15.14 Guru R		5.49 Lagna	1.45 Chandra
15.37 Rahu	21 1951.10.17		
Pluto 14.45			Ketu 15.37 Kuja 17.26 Shukra 20.27
		Ravi 1.5 Budha 8.27	Shani 16.16 Nep. 27.49

is also a malefic in the twelfth house from the lord of lagna; and this too is an indication for short life. Shukra, lord of the sign having the lagna lord, is combust. Consider chart 21. Here lagna and the lord of the sign occupied by the lagna lord have no benefic aspects. The Moon is aspected by Shani. The lord of the eighth house from lagna, Guru, is aspected both by Shani and Kuja. He was fatally shot in January 1974.

In chart 22 the lagna lord is in his own house and is not aspected by any benefic. The lord of the eighth is Venus and he is aspected by Shani. She died in November 1916. The lord of the eighth house also aspects the lagna, and he is debilitated in a maraka house.

L 28	24.53 Ketu		
	22 1901.8.24		
			8.15 Ravi 5.20 Budha
17.39 Shani R 10.48 Guru R 4 Chandra		Kuja 3.13 Rahu 24.53	8.52 Shukra

	Rahu 2.16 Shani 21.18	11.10 Kuja	12 Lagna
	23 1912.2.10		
12.32 Budha 27.42 Ravi			
21.14 Shukra	Chandra I Guru 19.0	2.16 Ketu	

In chart 23 the lord of lagna is aspected by Shani, who is the owner of that sign. There are no benefic aspects on either. The lagna is aspected by the eighth lord. The lagna is also the eighth from the Moon. She died in January 1937. There is also a malefic in the twelfth from lagna. The Moon is debilitated and is aspected by the malefic Mars. The lord of the third is in any enemy's house aspected by Shani. Hence there is short life.

These examples show that the combinations given for short life are valid. We give some more examples for short life without offering any comments because the rules laid down can be applied easily. Within the chart we give the date of birth and the date of demise as well.

0.20 Guru R			Shani 22 Kuja 28
6 Chandra	24 1915.9.21 1934.1.7		22 Ketu
22 Rahu			
			Shukra 6 Budha 29 Ravi 4 L 15

L 25			13 Guru
Shani 19 R	25 1906.8.31 1930.1.11		Budha 27 Rahu 17
Ketu 17 Chandra 13			Ravi 15 Kuja 1
		1 Shukra	

	L 25	2 Shani R	
Ravi 3 Guru 10 Chandra 15 Budha 14 R Rahu 4	26 1915.2.15 1934.11.27		
Kuja 19			Ketu 4
16 Shukra			

	9 Guru R	9 Chandra L	
	27 1916.10.14 1934 Jan.		Shani 7 Ketu 1
Rahu 1			14 Shukra
	1 Kuja		Ravi 28 Budha 13 R

4 Shani R			29 Rahu
	28 1907.8.7 1934.11.25		Ch 1 Budha 9 Guru 5 Ravi 21 Shukra 11
Ketu 29 Kuja R 14 L 11			

			4 Shani R
Rahu 5 Guru 3 Chandra 4	29 1915.1.18 1938.10.8		
Budha 12 Ravi 4			5 Ketu
Kuja 28 L 18	Shukra 19		

Shukra 26 Budha 23 Shani 22	Ravi 1	27 Rahu	
	30 1909.4.13 1934.12.5		
Chandra 2 Kuja 9			12 Guru R
L 6	27 Ketu		

		6 Guru R	
Ketu 8 Shani 5	31 1905.12.16 1926.11.2		28 Chandra
29 Kuja			Rahu 8
Ravi 1	Shukra 17 29 Budha R	9 L	

Chapter IV

ग्रहभावफलखण्डः
Effects of the Planets and Houses

स्वोच्चस्वर्क्षसुहृत्त्रिकोणगृहगाः केन्द्रोत्तमांशान्विताः
सौम्यैरीक्षितयुक्तमध्यमगताः मूलत्रिकोणाश्रिताः
भावारोहणखेचराः शुभकराः केन्द्रत्रिकोणाधिपाः
सम्बन्धेन परस्परं सुयशसं कुर्वन्ति राजोत्तमम् ।। १ ।।

When there is a mutual relation between the planets of the following six groups, they bring much fame and make the person the best ruler or administrator (literally, a king) and auspicious.

(i) Planets in their exaltation, own houses, friend's houses, and trikonas (1, 5, 9);

(ii) Planets in Kendras (1, 4, 7, 10) and in Vargottama;

(iii) Planets aspected by or conjoined with benefics, and those that are between benefics;

(iv) Planets situated in their mula-trikona houses;

(v) Planets moving towards their exaltation; and

(vi) Those that own both a trikona and a kendra.

Notes

The groups are too general. The last combination applies to Vrishabha, Karka, Simha, Tula, Makara, and Kumbha lagna natives only. The planets involved are respectively Shani, Kuja, Kuja, Shani, Shukra and Shukra.

The fourth combination refers to Mesha (Kuja), Vrishabha (Chandra), Simha (Ravi), Kanya (Budha), Tula (Shukra), Dhanus (Guru), and Kumbha (Shani).

Benefics are Guru, Shukra, waxing Moon (from the eighth day of the bright half of the lunar month to the eighth day of the dark half), and Budha who is not with any malefic like Ravi, Kuja, Shani, Rahu, and waning Moon.

In chart 32 Shani and Chandra (lords of kendras), Ravi and Kuja (owners of kendra), and Guru and Shukra (benefics) have exchanged houses. Two planets are in friend's houses, and three are in a trine, while one is in a kendra (combination 1). Benefic Guru is aspecting Ravi, Budha and Chandra (iii). All have left their debilitation signs. Kuja owns a kendra and kona, and had exchanged houses with his friend, Sun (vi). The results are fairly evident as this is the chart of Mrs. Indira Gandhi.

	23.27 Pluto	13.2 Guru R	10.35 Ketu
	32		14.23 Nep R Shani 21.48 L 25.59
Urau 27.16 Chandra 5.35	1917.11.19		16.24 Kuja
21.5 Shukra 10.35 Rahu	13.15 Budha 4.7 Ravi		

Chart 33 is that of Pt. Nehru. Three benefics (Chandra, Shukra and Guru) are in their own houses and two are in friend's houses *(i)* Three are in kendras, *(ii)* Shani is aspected by the benefic Guru, and Budha is with a benefic, *(iii)* Shukra is in his mula-trikona, *(iv)* The results stated were revealed.

			12.15 Rahu
	33		17.56 Chandra 22.58 L
	1889.11.14		10.47 Shani
12.15 Ketu 15.10 Guru	0.19 Ravi	17.14 Budha 7.23 Shukra	9.59 Kuja

Consider chart 34 that of Ramana Maharshi. Kuja is in his own house, while the Sun and Moon are in friends' houses. Guru and Chandra are in konas *(i)* Kuja is in a kendra. Chandra, Guru and Lagna are Vargottama, *(ii)* Guru aspects Chandra and lagna. Benefics Budha and Shukra are together, *(iii)* The

17.4 Shani	21.58 Kuja		15.36 Ketu 28.30 Chandra
16.29 Guru	34 1879.12.30		
Ravi 14 Rahu 15.36	0.29 Shukra 23.8 Budha	0.50 Lagna	

results are plain. Instead of civil or administrative power, he had the spiritual power.

Chart 35 is that of the great sage Svami Vidyanaranya, the founder of the Vijayanagar empire. Ravi and Shukra are exalted. Guru and Chandra are in their own houses. Ravi and Budha, Shukra, Shani and Shani are in friend's house *(i)* Guru are in kendras, *(ii)* Shani and Ravi are aspected by benefic Guru, while Budha and Shukra, two benefics, are together, *(iii)* Guru is in his mula trikona, *(iv)* Guru is moving towards lagna, *(v)* Out of the six factors five are fulfilled. He wielded spiritual power directly and temporal power indirectly. The author's view is well substantiated in this chart.

27.20 Budha 14.56 Shukra R	0.2 Ravi	11.2 Rahu	2.32 Shani
15.32 Kuja	35 1296.4.11		8.39 Chandra
18.38 Guru L 21.1	11.2 Ketu		

नीचस्थाश्च पराजितास्त्वरिगताः पापेक्षिताक्रान्तयुङ्
मध्यस्थानगताश्च वक्रविकलस्वर्भानुसंसर्गगाः ।
भावान्तस्थितखेचराश्च विबलाः षष्ठाष्टरिःफाधिपाः
केन्द्राधीश्वरकोणपेश्वरयुतास्तद्योगभङ्गप्रदाः ॥ २ ॥

The yogas mentioned in the first verse are destroyed by the following groups of planets:

(i) Debilitated planets;

(ii) Planets defeated in war;

(iii) Planets in the houses of their enemies;

(iv) Planets aspected by, or are with, or are placed between malefics;

(v) Planets with a retrograde one, with the Sun, or with Rahu;

(vi) Planets in a Bhava-Sandhi;

(vii) Weak planets; and

(viii Planets owning 6, 8, 12 houses but with the lords of kendras or trikonas.

Notes

When two or more planets are within one degree in the same sign, the planet that is ahead is said to be victorious. The planets Budha, Guru and Shani are called *Paura*. Kuja and Shukra are named *yayi*. The war between one Paura and another Paura is the worst. The war involving two yayis is mild. The war between one Paura and one Yayi is worse.

A weak planet is one weak in Shadbala having less than five Rupas of strength. According to Sripati, the minimum strength required in Rupas is—Ravi 6.5, Chandra 6.0, Kuja 5.00, Budha 7.00, Guru 6.5, Shukra 5.5 and Shani 5.00. The minimum required under various heads is as follows:

	Sthana	*Dik*	*Cheshta*	*Kala*	*Ayana*
Ravi	2.75	0.583	.833	1.867	.5
Chandra	2.217	0.833	.5	1.667	.667
Kuja	1.6	.5	.667	1.167	.334
Budha	2.75	0.583	.833	1.867	.5
Guru	2.75	0.583	.833	1.867	.5
Shukra	2.217	0.833	.5	1.667	.667
Shani	1.6	.5	.667	1.167	.334

Consider chart 36. Kuja, a powerful lord, is vanquished by Shukra *(ii)*. Shani, a yoga karaka is in an enemy's house, *(iii)*. and he aspects the seventh house *(iv)*. Budha is combust *(v)*. Shani, Shukra and Budha own houses 6, 8, 12. He was destroyed in

	Ravi 8.28 Budha 3.21 Kuja 24.3 Shukra 24.22		23.38 Rahu
	36 1889.4.20		21.9 Shani
Ketu 23.38 Guru 15.55 Chandra 14.18		0.54 Lagna	

	14.36 Ketu	Kuja 20.45 Shani 16.15 16.53 Chandra	29.15 Shukra 26.15 Guru
	37 1883.7.29		13.45 Ravi 13.15 Budha
	0.15 Lagna	14.36 Rahu	

the major period of Rahu, inspite of the aspect of Guru from his mula trikona. This is the chart of Adolf Hitler. In Chart 37 of Mussolini, Shani and Chandra are vanquished *(ii)*. Guru and Budha are in enemies' houses *(iii)*. With malefics is Chandra and the malefics aspect lagna. Guru and Shukra are hemmed in between malefics *(iv)*. Budha is combust *(v)*. Kuja, Budha and Shukra own malefic houses *(viii)*. These have destroyed the other yogas present in the chart.

In chart 38 the lord of lagna and the sixth is with the debilitated lord of the tenth in the twelfth. Kuja is well behind the Sun. The lords of 2 and 7 have exchanged houses and are in 6 and 8 relationship. The native is bound to suffer and to lose his position. Guru and Shukra are in enemies' houses, while Kuja and Budha are in the houses of neutrals. He has an ordinary education. Mars aspects Guru in an adverse way. The ninth lord with the lord of the twelfth made him lose much. He lost his wife.

25 Rahu		5 Guru	
	38 1893.11.12		
15 Shukra 5 Chandra	18 Budha 18 Lagna	5 Kuja 28 Ravi	28 Shani 25 Ketu

भाग्ये कर्मणि तत्पती निवसतावेकत्र वा व्यत्यये
वान्योन्यर्क्षगतौ निरीक्षणयुतौ तौ राजयोगप्रदौ ।
धीजायोदयबन्धुपैश्च सहितौ तत्तद्गृहे वा स्थितौ
सम्पत्सौख्यकरौ तयोर्निधनकृल्लाभाधिपत्यं विना ।। ३ ।।

Wealth and happiness come tc the native under one of the following combinations of Raja yoga:

(i) The lords of the ninth and the tenth should be in their own houses;

(ii) These lords should be together in the 9th or 10th;

(iii) They should exchange houses (or stars);

(iv) They should aspect each other;

(v) They should be with the lords of 1, 4, 5 or 7;

(vi) They should be in houses 1, 4, 5 or 7.

But these two lords should not own the eighth or eleventh house.

Notes

The ninth is the strongest kona called dharma, bhagya. The tenth is the strongest kendra known as karma, rajya.

Chart 39 shows the exchange of houses between the ninth and the tenth lords. The ninth lord is with the lords of 4 and 5—education and intellect. Guru as one significator of education is aspecting lagna. The fifth lord is exalted, from Chandra lagna the exchange is between the lords of 4 and 5. This is the chart of the author of relativity, Einstein. The effects of Rajya yoga were well manifested even though Shani owns the eighth and Shukra the twelfth. But because of the exchange, Shani has lost the ownership of the eighth.

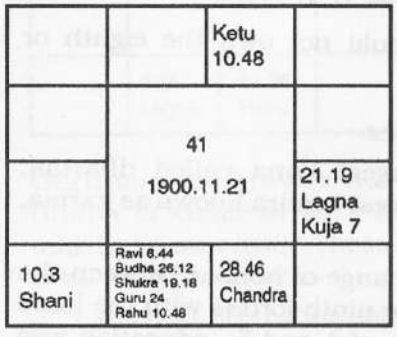
24.49 Shukra 10..58 Budha 12.1 Shani 1.19 Ravi			20.20 L
5.17 Guru	39 1879.3.14		9.19 Ketu
9.19 Rahu 4.45 Kuja			
	22.21 Chandra		

Chart 40 is that of B. G. Tilak. The ninth lord is in his own house with the waxing Moon. The tenth lord and the ninth lord are aspecting each other. The tenth lord also owns the fifth. It was in the major

Rahu 27.24 Guru 17.11 Chandra 17.42			15.20 Shani 21.0 Budha
	40 1856.7.23		L 18.50 Shukra 9.1 Ravi 8.20
			Ketu 27.24 Kuja 3.37

period of Kuja that he became the undisputed leader of the independence movement. K. Kamaraj also has a similar placement of Kuja and Guru for the same lagna; and his Kuja's period was a spectacular one.

In chart 41 the ninth lord has exchanged houses with the lord of lagna. The tenth lord is in the fourth with the fifth lord and lord of lagna. Kuja aspects Shukra, the tenth lord. It is the chart of Hari krishna Mehtab, who was a former Chief Minister of Orissa. The Raja yoga is strengthened by the lords of lagna and fifth house.



In Mahatma Gandhi's chart (42) the ninth lord is in lagna and the tenth lord is in the tenth. The ninth lord is with the seventh and first lords. They are all aspected by Guru. The Raja yoga effects were well manifested from the major period of Mars onwards. In the major periods of Rahu and Guru they were revealed to the full.

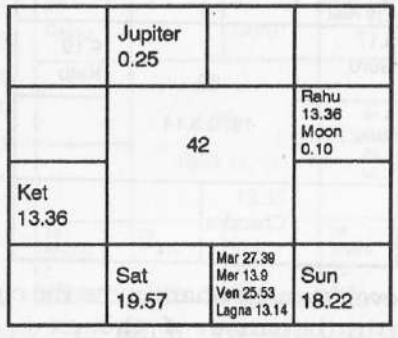
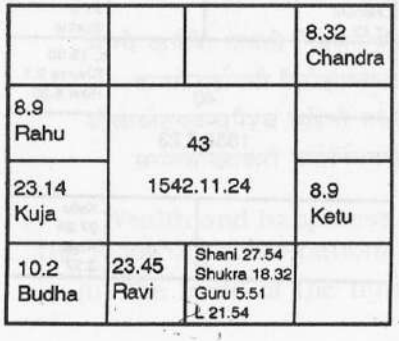


Chart 43 is that of Akbar. The ninth and the tenth lords are in mutual aspect. The ninth lord is aspected by yoga karaka Shani, while the tenth lord has the aspect of benefic Guru. It is a clear case of Raja yoga. Note also the tenth lord in the ninth. From Chandra lagna the lords of 9 and 10 are in the fifth.



Dr. C. Siva Rama Murthi, the noted art-critic, has the ninth (Ravi) and tenth (Budha) lords together in the seventh. Yehudi Menuhin has these in the fifth Aries. Arjun Singh (Mithuna lagna) has the ninth lord in the seventh and the tenth lord in Lagna.Radhakrishnan's chart has the ninth and the tenth lords in Kanya lagna aspected by the fifth lord from Cancer. M. Visvesvarayya whose chart was earlier given (Lagna Dhanus) had the ninth and tenth lord in the tenth, unaspected by any. Tippu Sultan with the same lagna has them unfortunately in the twelfth with Shani and Rahu.

लग्नाद्भाग्यपकर्मपौ यदि तदा तद्भाग्यकर्माधिपौ
मानाद्भाग्यपकर्मपौ वरसमस्वल्पाधिकाराः क्रमात् ।
सम्बन्धत्रयसंस्थितौ च सबलावन्योन्यकेन्द्राश्रितौ
लग्नाधीश्वरराशिनायकयुतौ जातो धनी भूपतिः ॥ ४ ॥

There are three pairs of planets: *(i)* owners of the ninth and tenth houses from lagna; *(ii)* owners of the ninth and the tenth from the ninth house; and *(iii)* lords of these houses from the tenth. These three respectively give high, medium or small position to the native.

These three pairs can have three kinds of relationship between them: *(a)* conjunction, *(b)* interchange, and *(c)* mutual aspect.

1. Any one of these pairs may be mutually related by any of the three relationships. They should be strong.

2. Any one of these pairs may be in mutual kendras.

3. Any pair must have conjunction with the planet owning the house occupied by the lagna lord.

Any one of these combinations will make the native wealthy and he will be a ruler (literally, a king).

Notes

In Einstein's chart (39) the lords of 9 and 10 have exchanged houses and they are strong. He is the presiding deity of modern mathematical physics. In Tilak's chart there is mutual aspect of these lords (40). They are in mutual kendras. In chart 41 the ninth lord aspects the lord of the tenth. A similar Kendra position appears in other charts. Chart 40 also shows Kuja and Guru as lords of 9 and 10 from the ninth. It is a medium yoga. In another chart the ninth and tenth lords from the tenth are Kuja and Guru who are in mutual aspect and who are in mutual kendras. The yoga is small. This may explain his suffering. In a chart given earlier the lords of 9 and 10 from the ninth are Guru and Shani who are together in Shukra's house with Shukra.

In Stalin's chart (44) the lords of 9 and 10 from the ninth are Shani and Guru who have exchanged houses. This confers only a medium Raja yoga. Their ownerships from lagna and Chandra did not make his rise smooth or orderly. A certain ruthlessness was clear from the Moon (tenth lord) in conjunction with Shani in the sixth.

Chandra 12.42 Shani 16.52	20.57 Kuja		24.23 Ketu
16.30 Guru	44 1879.12.21		
Rahu 24.23 Ravi 6.36	17.42 Budha	Shukra 20.36 L 13.16	

In chart 45 yogakaraka Kuja is in the tenth aspected by Shani (lord of 6 and 7) and by Guru (lord of 5 and 8). Kuja aspects lagna also. The lords of 5 and 7 are in mutual aspects; and these are lords of 9 and 10 from the ninth. He became a distinguished Dewan of Travancore, Mysore and Baroda. Jupiter aspects the lord of the ninth in the tenth, and also the lord of the tenth.

Shani 8		Kuja 28	
Ketu 2 Ravi 1	45 1850.2.11 1934.12.1		
Shukra 25 Budha 11 Chandra 25			Rahu 2 L 21
			Guru 2

In chart 46 the lords of 9 and 10 from lagna, from the ninth, and from the tenth are in mutual kendras. This is a strong Raja yoga by itself. There are other yogas as well. He made a distinguished contribution as the Dewan of Mysore. The lord of the ninth is in the tenth. The lord of 4 and 11 is in the eleventh. Guru is with the Moon.

	Guru 8 Budha 25 Chandra 5	Ketu 5 Ravi 18 Shukra 25	
	46 1845.6.1 1901.9.13		L 11
Shani 25 Kuja 28			
	Rahu 5		

In chart 47 the lords of 9 and 10 are in mutual aspect and in mutual kendras. The tenth lord is exalted. Shani and Guru are the lords of 9 and 10 from the ninth and they are in mutual kendras. He was an I.C.S. officer. He was wealthy and prosperous.

Shukra 22 Chandra 20 Shani 2	Ravi 25 Budha 8		16 Guru
	47 1907.5.9 1948.1.30		4 Rahu
4 Ketu			L 21
22 Kuja			

राश्यंशोदयपाश्च राज्यशुभपौ धीभ्रातृबन्ध्वस्तपा-
श्चार्थार्यक्षपती च तौ खगवराश्चैकत्र वान्योन्यभे ।
उक्तर्क्षेषु सुहृत्स्वभोच्चभवनेष्वन्योन्ययुक्तेक्षिता
वृद्धिं वाजिगजादिकान् सुखसुतान्द्रव्यं च दद्युः क्रमात् ॥ ५ ॥

Note the following:

(i) The lords of the Lagna, navamsa lagna and of the sign occupied by the lord of lagna.

(ii) The lords of the ninth and tenth houses.

(iii) The lords of houses 3, 4, 5 and 7.

(iv) The lords of 2 and 11.

These four sets of planets must be placed in any one of these houses; or they should exchange houses; or they must mutually aspect each other from a friendly, own or

exaltation house. Then they give respectively *(i)* prosperity, *(ii)* vehicles like horses and elephants, *(iii)* happiness and children, and *(iv)* wealth.

Notes

In chart 48 the lords of 9 and ten are in mutual aspect and in mutual kendras, *(ii)*. Shani (lord of 3 and 4), Guru (lord of 5) and Shukra (Lord of 7) are in mutual aspects, *(iii)* She has vehicles, children and happiness She wielded power as the Chief Minister of a State.

	Rahu 8.2 Kuja 11.51	Budha 3.20 Ravi 25.2	Shukra 25.33 Guru 3.8
	48 1930.6.9		
16.47 Shani R	4.29 Chandra L 10.22	Ketu 8.2	

In chart 49 the lord of lagna is in the ninth with his friend Shukra. The lord of lagna and the lord of the sign occupied by its lord are together in the ninth *(i)*, Lords of 2 and 11 are conjunct in the tenth *(ii)*. The third lord with the seventh lord is aspecting the lord of 4 and 5, *(iii)*. There is a strong Raja yoga. The native has great wealth arising from his powerful position in life. The lords of 10 and 11 have exchanged houses, as required by the author. He was an I.C.S. officer.

17.30 Shani R			Budha 28 Shukra 13.16 Rahu 11
	49 1908.8.1		Ravi 22.38 Kuja 22.43 Guru 27.18
			29 Chandra
Ketu 11		L 15	

	Chandra 24 Ketu 22		
	50 1901.10.1		
Shani 18 Guru 12		Budha 7 Rahu 22 Shukra 24 Kuja 28	Ravi 15 L 25

Chart 50 is that of a highly placed influential person. Shukra and Guru are in their own houses, and they are the lords of 4, 5 and 7 *(i)*. The lords of 9 and 10 are conjoined in the second *(ii)*. The lord of lagna and the lord of the sign having him are together *(iii)*. The lords of 2 and 11 are in mutual aspect *(iv)*. Shani's aspect on 10 gave him valuable public service.

In chart 51 the lords of 9 and 10 are in mutual aspect and in mutual kendras. The Sun as the second lord is exalted in the tenth. The lord of lagna is in his mula-trikona. Shani is at the very end of the eighth. The lord of the sixth is in the twelfth. The chart has Raja yoga. The ninth house is aspected by the tenth lord. The lord of the fourth in the eighth denied happiness. The exchange of the lords of 9 and 12 brought misfortunes as well. The welfare of his children is assured.

6 Budha	4 Ravi	25 Chandra	12 Guru
25 Shukra 29.47 Shani	51 1907.4.17		5 Rahu L 18
5 Ketu			
14 Kuja			

नाशस्थानगतो दिवाकरकरैर्लुप्तस्तु यद्राशिपो
नीचारातिगतोऽथवा यदि भवेत्सौम्यैरयुक्तेक्षितः ।
तद्भावस्य विनाशनं मुनिगणाः शंसन्ति सौम्यैर्युत-
श्चेत्तत्रापि फलप्रदो न हि तथा तन्वादिभानां क्रमात् ॥ ६ ॥

The lord of a bhava posited in the eighth house and eclipsed by the rays of the Sun; occupying his sign of debilitation or an enemy's house and not with or aspected by benefics—then such a bhava is destroyed. Even if that bhava is associated with benefics, it does not give good results at all. In this manner we have to judge the lagna and the various bhavas.

लग्नस्यादिममध्यमान्तिमयुतो लग्नाधिनाथः क्रमात्
कुर्याद्दण्डपतिं च मण्डलपतिं ग्रामाधिपं तच्छुभम्
शुक्रार्येन्दुजवीक्षितश्च सहितश्चेत्सौम्यवर्गस्थितः
स्वोच्चे वाखिलभूमिपालकममुं भूपालवन्द्यं वरम् ॥ ७ ॥

The lord of the lagna occupying the first, second or third drekkanas will make the native respectively a judge, a ruler of a mandala (district or extended area), or a head

of the village. If this lord of lagna is with or aspected by benefics Shukra, Guru or Budha; or if he occupies the vargas of a benefic; or if he is exalted—then the native becomes the chief ruler of the land and he will be respected by other rulers.

स्वोच्चस्वर्क्षसुहृद्वगः पितृगृहे बन्धौ खभे सप्तमे
वीर्याढ्यो गुरुशुक्रवीक्षणयुतः पूर्णो विधुश्चेत्तदा ।
लग्नात्स्वास्पदगौ कुजार्कतनयौ चैवं स्थिते भोगवान्
सर्वज्ञः सुगुणाकरो जननुतः स स्याद्वदान्यो महान् ॥ ८ ॥

(i) The full Moon strong in Shadbala should be exalted, in his own or in a friend's house and it should be the fourth, seventh, ninth or tenth house from lagna; and this full Moon should be with or aspected by Guru or Shukra.

(ii) Or, Kuja and Shani should be strong in Shadbala, have the aspect of a benefic and be posited in the second or the tenth house from Lagna. In either case the native will be all-knowing (Sarvajna), full of virtuous qualities, Charitable and praised by the people at large.

Notes

In the chart of George VI lagna is the first drekkana of Tula; and its lord is posited in the second drekkana of lagna. He became the king of the United Kingdom. emperor Hirohito was born in the first drekkana of Dhanus and its owner is in the third decanate of the same sign. Ravi, Budha and Shukra are in the fifth, Ravi exchanging signs with Kuja. Shani also being in lagna he was transformed into a titular head of a democratic nation.

	6.18 Kuja	22.13 Ketu	
	52 1863.1.12		
11.45 Budha 7.4 Shukra			
29.24 Ravi L 26.3	22.13 Rahu	4.0 Guru	13.34 Shani 17.26 Chandra

In the chart of Ramana Maharshi, given earlier, the full Moon is in the ninth from Tula lagna

and is aspected by Guru from the fifth house. He was virtuous, wise, generous, famous, and adored by millions. In chart 52, that of Swami Vivekananda, the waxing Moon is in the tenth with Shani who made him a yogi also the spiritual benefactor of millions. The ninth lord is in lagna, and the fifth lord is in his own house. Lords 2 and 10 have exchanged houses.

	22.46 Chandra		
	53 1887.9.8		Kuja 15.14 Rahu 24.50 Shani 10.1 L
24.50 Ketu			Budha 20.8 Ravi 22.41
		11.20 Guru	12.33 Shukra R

In Swami Sivananda's chart 53 the full Moon is the lord of lagna placed in the tenth. He is well aspected by Guru and Shani. Apart from other yogas, the yoga mentioned by the author is proved in this case.

It may be noted that yogas have a reference only to the Rasi positions, not to the bhava chart.

	Chandra 17.40 Shani 23.23 R	17.45 Kuja R	
	54 1469.11.3		Ketu
Rahu			Guru 14.20 L 14
	6.25 Shukra	Budha 9.50 Ravi 20.5	

Consider chart 54. The full Moon is in the ninth in a friend's house with debilitated but retrograde Shani. This Moon receives the aspects of the lord of lagna (Ravi), Budha, and Guru (the lord of the fifth), Kuja, yogakaraka for this lagna is posited in the tenth having a mutual aspect with Shukra. This is the chart of Guru Nanak who was virtuous, famous, liberal and wise.

2 Shukra	21 Guru		30 Shani
Rahu 25 Budha 15 Ravi 28	55 1858.3.11		
15 Chandra			25 Ketu
	Kuja 5	L 8	

Chart 55 is that of his Holiness Sri Nrisimha Bharati. Shani is practically in the tenth and Kuja in the second, his own

house. Jupiter is in the seventh while the tenth lord is in the fourth unblemished. The lord of lagna is exalted. The native had power, influence and all the virtuous qualities. Budha is Vargottama and has exchanged signs with Shani. This made the native highly philosophical and spiritual. Shani also is Vargottama.

	56		Rahu 5 Shani 21
Ketu 5	1888.9.7		Ravi 21
	Guru 8 Kuja 5	L 8	Chandra 5 Budha 2 Shukra 5

In chart 56 the yoga karaka is in the tenth aspected by Guru. Ravi, Kuja and Budha—lords of 11, 2 and 7, 9 and 12—are in their own houses. The lords of 9 and 10 are together, though in the 12th aspected by Shani. He was an officer, holding a high rank in one of the States of India. Strong Kuja in 2 and Shani in 10 have caused the Raja yoga.

देवाधीशपुरोहितस्य सहजान्त्याधीशतासन्ततं
रन्ध्राधीश्वरताष्टमस्थितिरपि स्याद्योगकृद्देहिनाम्।
षष्ठस्थः शुभकृत्कविः स्मरगृहज्ञानाय मानस्थितो
राहुर्योगकरस्तृतीयनिलये केतुस्तु योगप्रदः ॥ ९ ॥

(i) Jupiter as lord of 3 and 12 is a yoga karaka producing benefic results.

(ii) Jupiter as lord of the eighth or in the eighth is equally beneficial.

(iii) Shukra in the sixth.

(iv) Rahu in 4, 7, 9, 10 or 11, and

(v) Ketu in the third are Yoga Karaka.

Notes

The first applies to Makara lagna. The second refers to Vrishabha and Simha lagnas.

17.53 Kuja		5.14 Guru	
Shukra 7.54 Shani 12.9 Budha 5.9 Ravi 6.4	57 1906.2.19		Rahu 28.0
Ketu 28.0 L 3.29			
Chandra 13.2			

Chart 57 is that of Guruji Golwalkar. Guru as lord of 3 and 12 is posited in the fifth, the house of intellect and mantra. The lords of 9 and 10 are together in the second with Shani, lord of lagna, posited in the mulatrikona. Though he could not have the full dasa Guru, his results appeared in the previous periods. Swami Yogananda had Guru and Kuja in the eighth for Simha lagna while Shani was in the second. Rahu in the seventh caused yoga.

It is difficult to agree that Guru in the eighth gives benefic results, unless it be his own house. If he is in the eighth he does affect the health or property adversely.

17.35 Guru R	0.45 Shani R		Ketu 5
	58 1880.11.24		Lagna 5
			Chandra 11
Shukra 15 Rahu 5	Budha 18 Ravi 11 Kuja 2		

In chart 58 Shukra was in the sixth, and he gave the native good medical education. Guru as lord of the ninth is aspecting the lord of the tenth posited in the fifth, his own sign. Shani is Vargottama. This is the chart of Dr. Pattabhi Sitaramayya. Here Shukra has given favourable results.

	Shukra 25.6 Rahu 26.6	Budha 21.44 Guru 10.5	Rahu 10.43
	59 1929.6.25		
18.55 Chandra			Kuja 1.56
3.51 Shani R		Ketu 26.6 L 20.31	

Mrs. Indira Gandhi also had Shukra and Rahu in the sixth for Cancer lagna. But her Shukra exchanged houses with Guru (6 and 11).

In chart 59 we find Guru in the eighth. The chart belongs to the former Maharaja of Bastar. He was

killed in the subperiod of Ketu during the major period of Guru. The eighth Guru made him the bitter foe of the then Government of Madhya Pradesh.

			16.18 Guru
18.41 Shani	60 1906.9.17		18.39 Rahu
Ketu 18.39			Kuja 11.38 Chan 15.26 Budha 6.3
	L	19.23 Shukra	0.7 Ravi

Chart 60 belongs to a leading advocate. Note Guru in the eighth, as lord of 2 and 5. The sub-period of Kuja in Guru put an end to his life. The start of Guru's major period was the beginning of failing health.

Chart 61 shows Shukra in the sixth. As lord of 3 and 8 his placement is sound. But he came to prominence in the major period of Budha and Ketu. Though Shukra showered great honours he passed away in the major period of Shukra. This is the chart of President Eisenhower.

L 27.34		25.0 Rahu	
	61 1890.10.14		
10.26 Guru			20.26 Shukra
25.45 Kuja	Shani 13.26 Ketu 25.0	11.26 Chandra	Budha 16.12 Ravi 28.36

दुःस्थानान्निगतोऽरिनीचगृहगश्चास्तंगतो वाऽपि यद्
भावेशः शुभयोगदृष्टिरहितः क्रूरारियुक्तेक्षितः ।
नीचार्यंशगतः पराजयहतश्चेत्पापिभिर्निर्द्युतिः
तद्भावस्य विनाशनं निगदितं लग्नादिभानां क्रमात् ।। १० ।।

If the owner of a bhava *(i)* is in a malefic house like 6, 8, 12; *(ii)* is debilitated or in an enemy's house; *(iii)* is combust; *(iv)* has no conjunction with or aspect of benefics; *(v)* is with or aspected by its enemy; *(vi)* is in an enemy's amsa; *(vii)* is in a debilitated amsa; *(viii)* is defeated in a planetary war with malefics—then that bhava is completely destroyed. It becomes futile. All the bhavas from lagna onwards have to be examined in this manner.

यद्यद्भावपतिस्त्रिकोणगृहगः केन्द्रत्रिलाभाश्रितो
मित्रोच्चस्वगृहांशगो बलवतोरेत्य स्थितः सौम्ययोः ।
मध्ये तत्पतिषूच्चगेषु च शुभैर्युक्तेक्षितो वा ग्रह-
स्तत्तद्भावफलस्य वृद्धिमतुलां शीघ्रं करोति क्रमात् ।। ११ ।।

(1) If the owner of a bhava *(i)* is in a kona or kendra, *(ii)* is in the third or eleventh from it, *(iii)* is in a friendly or exaltation sign, *(iv)* is in his own Rasi or Navamsa, *(v)* and is between benefics—then the owners of such kona, kendra, third or eleventh houses also should be in exaltation; *(2)* or if the owner of that bhava is with or aspected by benefics—then such owner planet brings unequalled prosperity in a short time to that Bhava.

भावो भावपतिश्च कारकखगस्ते पापमध्यस्थिताः
पापैः शक्तिभिरन्विताश्च विबलाः सोम्यैरयुग्वीक्षिताः ।
तेषां भाग्यसुखाष्टधीव्ययगताः पापास्तदंशर्क्षपाः
तद्भावे रिपुनीचमूढविजिताश्चेद् भावहानिं वदेत् ।। १२ ।।

(1) When a bhava, its lord, and its significator (karaka) *(i)* are all hemmed between malefics, *(ii)* are in conjunction with malefics and are weak, and *(iii)* have no aspect from or conjunction with benefics.

(2) *(i)* When malefics are in houses 4, 5, 8, 9 and 12 counted from the concerned Bhava, its lord and its Karaka, *(ii)* and when the lords of the navamsas having these malefics are inimical, combust, or defeated in Graha Yuddha.

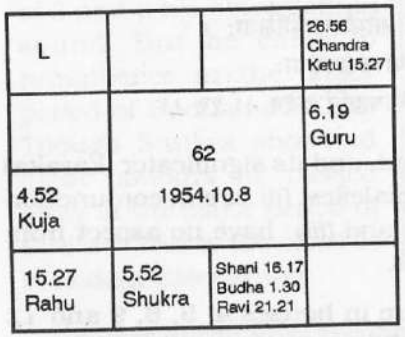
Then one has to affirm that Bhava is destroyed (literally harmed).

स्वर्क्षोच्चादिसुहृत्त्रिकोणसहिते राश्यंशवर्गोत्तमे
सौम्यः सौख्यकरोऽथ पापखचरोऽप्येवंविधश्चेच्छुभः ।
यद्भेशस्थितभांशपा बलयुताश्चेत्तद्भपो लाभकृ-
द्यस्यांशर्क्षगतो बली हितखगः सौम्योऽपि तस्यार्थदः ।। १३ ।।

A benefic *(i)* in his own house, *(ii)* in his exaltation, *(iii)* in his friend's house, or *(iv)* in Vargottama brings happiness to the native. If such a planet is a malefic one, placed in any of these positions will give favourable results. The planets owning the Rasi and Navamsa of the lord of a Bhava, should be strong. Then the owner of that Bhava will give profitable results. A powerful benefic in a friendly Rasi and Amsa of any Bhava will confer the benefic results of the Bhava.

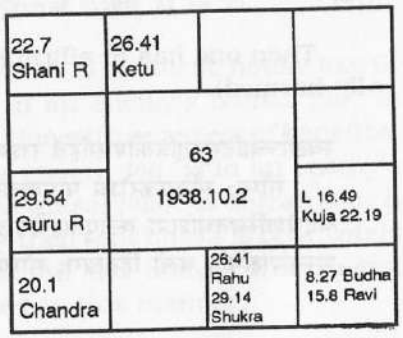
Notes

It is not clear whether natural or functional benefics are intended. For Vrishabha lagna the natural benefic is a functional malefic. We have to fuse natural with temporary relationships to determine the nature of a planet. This is logical and proper.



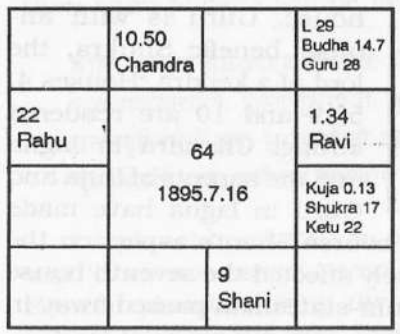
In chart 62 the fifth lord is in the twelfth from it. The fifth is aspected by Shani and Kuja. The ninth has the eighth lord and it is between malefics. The significator for children is afflicted by Kuja and Shani. She had many abortions and there is no surviving child. The house of children is spoilt.

In chart 63 the seventh house and its lord are afflicted by Kuja. The significator for marriage is conjunct Rahu. In Navamsa



Kuja is in the second and Shani in the fifth, the two having mutual aspects. The seventh Bhava is spoilt and she was denied marriage.

Chart 64 is that of the noted astronomer and astrologer, the late K. M. Kharegat. The fourth lord Budha is also the significator, posited in his own house (lagna). He is with the benefic tenth lord Guru. An exalted planet aspected by the benefic Guru is in the fifth. The lord of speech is in the eleventh having a mutual aspect with exalted Shani. The lagna, Guru and Ravi are Vargottama. Fourth and fifth houses along with lagna are rendered strong explaining his astronomical and astrological skills. The seventh is aspected by Shani, while the significator of marriage is with Ketu; and this is one reason why he did not marry. Also the seventh lord is in the house of his enemy. The tenth is vitiated by the malefic aspect of the lord of the sixth and eleventh.



In chart 65 the ninth and tenth houses have benefics and a benefic aspects the ninth. The benefics are in their own houses. The Moon aspects the lagna. These benefic points strengthen the houses. The aspect of the malefic sixth lord Shani on lagna having Kuja made him struggle. Mars is also the lord of the eighth aspecting the fourth. The conjunction of the ninth lord with the twelfth lord in the ninth added to the struggles. Guru's aspect on the Moon and his mutual aspect with Shukra made him a good philosopher.

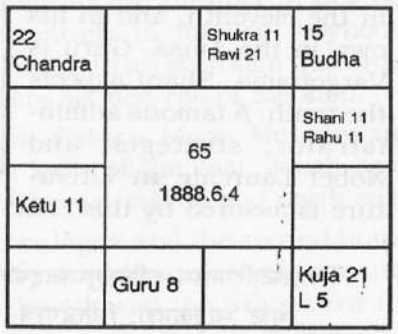


Chart 66 shows Budha in the tenth though he owns the sixth house and is aspected by Kuja. This explains Dr. Sampurnanand's astronomical, astrological and Sanskrit scholarship. The tenth and fourth lords are beneficially aspected by Guru who is in his mulatrikona, ninth house. Guru is with another benefic Shukra, the lord of a kendra. Houses 4, 5, 9 and 10 are rendered strong. Chandra in lagna and the aspects of Kuja and Guru in lagna have made the lagna equally strong. Of course Shani's aspect on the seventh and Kuja has adversely affected the seventh house matters. This educationist-cum-statesman passed away in 1968.

	L. 23.50 Chandra		10.12 Rahu
	66 1890.1.1		
2.25 Budha			11.17 Shani R
Ketu 10.12 Guru 25.32 Ravi 18.31 Shukra 6.57		7.56 Kuja	

Chart 67 has many brilliant features. Lord of the ninth, Vidyakaraka Budha, is in lagna with the benefic Guru who has exchanged houses with Shukra, the lord of lagna. Yogakaraka Shani is in his own fourth house. Lord of the tenth is in the eleventh, and in his own in the Amsa. Guru is Vargottama. Shani aspects the tenth. A famous administrator, strategist and Nobel Laureate in Literature is assured by this chart of Sir Winston Churchill.

	3.43 Rahu		
	67 1874.11.30		
18.57 Shani			11.20 Chandra
1.18 Shukra	17.16 Ravi	Budha 27.8 Guru 2.58 Ketu 3.43 L 28.33	26.2 Kuja

रिःफाष्टारिगतस्य राशिरशुभस्तद्भेशयुग्दृष्टभं
भ्रष्टं स्यात्क्रमशः सितज्ञगुरवः स्युस्तेषु सौख्यप्रदाः ।
मित्रोच्चस्वभगाः षडन्त्यमृतिगा वा सौम्यदृष्टाः शुभा-
स्तन्नाथा रिपुनीचमूढविजिताश्चेत्तद् गृहस्थाः शुभाः ।। १४ ।।

The sign owned by a planet posited in houses 6, 8, or 12 is inauspicious. The sign having the lord of 6, 8 or 12 or the one aspected by such a lord is destroyed. Shukra in 12, Budha in 8, and Guru in 6 give happiness. If the planets in 6, 8 and 12 are in a friendly, own, or exaltation sign, or if they are aspected by a benefic planet, they will prove beneficial. If the planets in 6, 8 and 12 are in an enemy's house, debilitated, combust, or defeated in planetary war, then such planets will be favourable and auspicious.

बालो वृद्धखगोऽस्तगश्च विजितः पश्यन्नपश्यत्यसौ
शुक्लाशुक्लदिनैः शुभाशुभखगाः पूर्वामुखाद्युत्क्रमात् ।
प्रत्यग्दृष्टियुतो दृढः सुरगुरुर्मन्दो ऋजुः शक्तिमान्
मूढस्थोऽपि भृगुः शनिश्च बलवान् भौमोऽरिगो वा बली ।। १५ ।।

A planet in infancy, in old age, combust or defeated in war, does not aspect, even if it appears to be aspecting. Benefic planets during the bright half of a lunar month aspect towards the east. Malefics during the dark half of a lunar month aspect towards the west. Jupiter in his aspect towards the west is strong. In his direct motion Saturn is strong. Even if they are combust Shukra and Shani do not become weak. Kuja is strong even if he is in an enemy's house.

Notes

In an odd sign according to the number of degrees advanced, a planet is respectively in infancy, boyhood, adolescence, advanced, and dead. In an even sign this order is reversed. Each stage covers six degrees of the sign.

Sun, Venus, Mars, Rahu, Saturn, Moon, Mercury and Jupiter are respectively the lords of the east, south east, south, south west, west, north west, north, and north east.

Mesha and Vrishabha, or lagna and the second house rule the east. Mithuna or the third house refers to south-east. Karka and Simha or the 4th and the 5th govern the south. Kanya or the 6th rules south-west. Tula and Vrischika or the 7th and the eighth refer to the west. Dhanush or the 9th governs north-west. Makara and Kumbha or the 10th and 11th refer to the North. Mina or the 12th rule

North east.

Shukra and Shani when combust do not lose strength as far as the calculation of longevity is concerned—Amsa, Pinda, Naisargika ayurdaya.

केन्द्रे भ्रातृधनायधीनवमगाः षष्ठेऽपि सौम्याः शुभाः
क्रूराश्चोपचयस्थिता रविशनी धर्मस्थितौ ज्ञेऽष्टमे ।
स्वोच्चस्वर्क्षसुरेज्यभस्थरविजो लग्नस्थितोऽपीष्टकृत्
शुक्रो द्वादशसंस्थितोऽपि शुभदो मन्दांशराशिं विना ।। १६ ।।

(i) Benefics in a kendra, in houses 2, 3, 5, 9 and 11 and even in the sixth are auspicious.

(ii) Malefics are auspicious in houses 3, 6, 10 and 11.

(iii) Sun and Shani are favourable in the ninth.

(iv) Mercury is beneficial in the eighth.

(v) Shani in exaltation, own sign, or in a sign owned by Guru will give benefic results, even if it is the lagna.

(vi) Even when placed in the twelfth Shukra is auspicious except when he is in Rasi or Amsa belonging to Shani.

Notes

Only for Mina Shukra in the twelfth is inauspicious, according to *Bhavartha Ratnakara.*

(i) In chart 68 Shani is exalted in Lagna and he is a Yogakaraka *(v)* Shukra is in the twelfth and he is the lord of Lagna debilitated *(vi).* There is a mutual aspect between Guru and Shukra. The benefic Guru is in the sixth in his own house *(iii).* The malefics Mars, Ravi, Budha and Rahu are in upachaya houses which are 3, 6, 10 and 11 *(ii).* This is the chart of famous German poet, Goethe, who gave a new direction to German literature.

5 Guru R			Ketu
23 Chandra	68 1749.8.28		
			Budha 9 Ravi 14
Rahu Kuja 13		Shani 25 L 27	6 Shukra

		14.34 Ketu 15.15 Chandra	Kuja 13.4 21.21 Shukra
	69 1900.8.18		14.21 Budha
			2.33 Ravi
6.11 Shani R	9.12 Guru 14.34 Rahu L		

In chart 69 two benefics are in kendra and one in the 9th *(i).* Malefic Ravi is in the tenth in his own sign *(ii).* Shani is in a sign owned by Guru *(iii).* This is the chart of Mrs. Vijayalakshmi Pandit. From the middle of Guru's major period and in the first half or Shani's major period she acquired an international reputation.

In chart 70 two benefics are in a kona *(i).* Fifth and seventh lords, and lords of 4 and 8 have exchanged signs. The ninth lord is exalted in the fifth. Shani is in the ninth *(iii).* The major periods of Chandra and Kuja from May 1913 to May 1930 were very active and influential years in the life of Moti Lal Nehru.

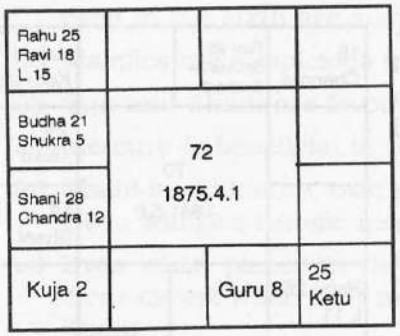
15 Chandra	Ravi 25 Shukra 24 Budha 9		Kuja 1 Ketu 26
	70 1861.5.6		24 Guru
			12 Shani
Rahu 26 L 11			

Two benefics in the eleventh, one in lagna, and one in his own sixth house are present in chart 71. The lord of 2 and 7 is exalted. Ravi and Guru are Vargottama. In navamsa Budha is in the eighth. This is the chart of His Holiness Sri Chandrasekhara Bharati, the Pontiff of Sringeri Pitha. He was a scholar, Philosopher and a realised soul. The two philosophical planets, Guru and Shani, are in mutual aspects. The Yogakaraka Shani in the twelfth indicates his renunciation. This is heightened by the Sun (soul of Kala Purusha) and

28 Guru R	15 Rahu		
	71 1892.10.16		Chandra 8 Shukra 18
25 Kuja			
		Ketu 15 Budha 5 Ravi 1 L 21	15 Shani

Ketu (significator of moksha) in lagna. Guru and Shani are lords of 9 and 10 from the ninth, and they are yogakarakas. The lord of 2 and 7 exalted in the fourth from lagna and Budha have made him a highly learned man in scriptures and philosophy. Exchange of houses by the Sun and Venus show his great penance (tapas). Moon representing the mind and Shukra the body in the eleventh, aspected by exalted Kuja, intensifies the above qualities.

In chart 72 the three benefics are placed in malefic houses 8 and 12. Shukra is in the twelfth. He is the lord of the eighth. Waning Moon and Shani are in the eleventh. Shani aspects lagna and the eighth. She had a short life which ended in February 1928. The fifth house has the aspects of the malefics Kuja, Shani, and waning Moon, while the significator of children is badly placed. He had no surviving children.



क्षीणेन्दुश्च सुधांशुजश्च भृगुजः पूर्णेन्दुजीवौ क्रमात्
एकद्वित्रिचतुष्पदात्मकशुभाश्चाथेज्यशुक्रौ तथा ।
सौम्यस्थौ यदि नायकेन शुभदौ क्षीणेन्दुपापेन्दुजौ
सूर्यो राहुकुजौ च केतुरविजौ पादाधिकात्पापदाः ।। १७ ।।

(i) The waning Moon, *(ii)* Budha, *(iii)* Shukra, and *(iv)* full Moon and Guru are auspicious respectively in the proportion of 1/4, 1/2, 3/4 and 1. When Guru and Shukra are in the house of a benefic with the lord of that house, they are beneficial.

(v) Waning Moon and malefic Budha, *(vi)* the Sun, *(vii)* Kuja and Rahu, and *(viii)* Shani and Ketu bring malefic results in the proportion of 1/4, 1/2, 3/4 and 1.

भावानां फलकारकाश्च विमुखा नैसर्गिकाश्चाथ य-
द्भावेशान्वितभांशपावपि तथा तद्भावतत्कारकौ ।
यद्यत्कारकराशिगोऽशुभखगस्तत्तत्फलध्वंसक-
स्तत्तत्कारकभाववयोगवशतः स्वल्पं फलं कारयेत् ।। १८ ।।

(1) If the Karakas (significators) of the Bhavas are inimical to those Bhavas (houses), and if the owners of the Rasi and Navamsa having the lord of the bhava are hostile to the Bhava and its significator, the effects of the concerned Bhava are ruined.

(2) If a malefic is posited in a sign owned by a Karaka (significator), it destroys the effect to be given by the significator.

(3) A malefic occupying a sign owned by a significator will lessen the effects of that Bhava.

Notes

The significator of the father is the Sun, and the house is the ninth. For Vrishabha lagna the ninth is owned by Shani who is hostile to the Sun. The same applies to Mithuna, Kanya and Kumbha lagnas as far as the father is concerned. The fifth house and the Karaka for children are hostile to Vrishabha, Mithuna, Makara and Kumbha lagnas. The seventh house and the Karaka for partner are hostile in the case of Mithuna (neutral), Karaka (neutral), Simha, Kanya (neutral), Vrishabha (neutral), Tula (neutral), Vrishchika (neutral), Dhanus, Makara, Kumbha, and Mina lagnas. In this way we have to judge the chart for the other bhavas as well.

पूर्णेन्द्विज्यशनिध्वजाः स्वयुतभाद्द्विर्द्वादशच्छादकाः
दुष्टश्चेद्विगणोऽपि रिःफभवने शेषाः पुरच्छादकाः ।
दृष्ट्या क्षेत्रयुतेन वा सहयुजान्योन्यर्क्षयुक्तेन वा
सर्वे भावपभावकारकखगाः शक्ताः क्रमाद्योगदाः ।। १९ ।।

The full Moon, Guru, Shani and Ketu are called Chadakas for the second and the twelfth houses from them. When Guru owning a malefic house like 6, 8 or 12 becomes

a malefic, he is a Chadaka only for the twelfth from himself. The others are Chadakas only for the second house from themselves.

The owners of the various Bhavas and their Karakas bring good luck or auspicious results when they are related by way of aspect, position, conjunction, or exchange.

यद्यद्भावधनर्क्षसंस्थितखगस्तच्छादकाख्यस्मृत-
स्तद्भ्रातृस्थखगोऽपि वेधकखगस्तद्बन्धुगो बन्धकः ।
तद्रन्ध्रे प्रतिबन्धकोऽत्र सहितात्तद्रन्ध्रवृद्धिक्षयौ
स्यातां भावधनास्तभद्वयपती तन्मारकाख्यौ क्रमात् ।। २० ।।

A planet in the second from a Bhava is its Chadaka, in the third from it is Vedhaka, in the fourth from it Bandhaka, and in the eighth from it Prati-bandhaka. From the planet in the the eighth from a bhava one should interpret the increase or decrease of that Bhava. The owners of the second and the seventh houses from a Bhava are its marakas (destroyers).

Notes

Chadaka is that which shadows or over-shadows. Bandhaka is one who imprisons. Pratibandhaka is an opposing force. Vedha is an obstructing power.

मित्रक्रूरखगस्य दृष्टिरनघैः स्वाधीनवेधा स्मृता
शत्रुक्रूरनिरीक्षितेन च पराधीनाख्यवेधा भवेत् ।
पापैः पूर्वफलं ततोऽन्तिमफलं सौम्यैः खलैस्तादृशं
सौम्यासौम्यखगैर्बलाधिकतमैः स्याद्भाग्यमायुः क्रमात् ।। २१ ।।

The aspect by friendly planets on a malefic planet is called 'Svadhina Vedha'. The aspect cast by unfriendly malefics on the malefic one is 'Paradhina Vedha'. The aspect of the benefics gives similar results; and these are experienced at the beginning, while those of the malefics are a little unfortunate experienced towards the end. The 'bhagya' or fortune and longevity of the native is similarly determined by the strengths of the benefics and malefics.

Notes

'Svadhina' is that which is under control and therefore not productive of bad results. The other is beyond control and hence malefic. The enemies of the malefics are:

. Sun - Shani and Shukra; Waning Moon - no one; Kuja Budha; Budha - Chandra; Shani - Ravi, Chandra and Kuja.

Actually the term Vedha plays a major role in transit (Gochara) results.

रन्ध्रेशो व्ययषष्ठगो रिपुपतौ रन्ध्रे व्यये वा स्थिते
रिःफेशोऽपि तथैव रन्ध्ररिपुभे यस्यास्ति तस्मिन्वदेत् ।
अन्योन्यर्क्षगता निरीक्षणयुताश्चान्यैरयुक्तेक्षिता
जातोऽसौ नृपतिः प्रशस्तविभवो राजाधिराजेश्वरः ।। २२ ।।

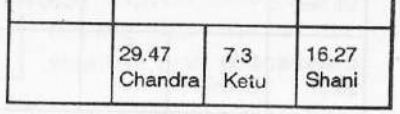
There are three yogas: *(i)* The lord of the eighth in the sixth or twelfth; *(ii)* The lord of the sixth in the eighth or twelfth; and *(iii)* The lord of the twelfth in the sixth or eighth.

These three are Viparita Raja yogas—extra-ordinary Raja yogas. These lords must be related mutually by conjunction, mutual aspect, or mutual exchange of houses. They should not at the same time have any such relation with other planets. Then the native becomes a famous, prosperous and powerful king or emperor.

Notes

The relation mentioned is only between the two. If all the three are involved, it is all the more powerful. It is an extraordinary Rajayoga.

In chart 73 the eighth lord, a functional malefic, is in the twelfth with the malefic Rahu. The first combination is fulfilled. The sixth and first lord is exalted in the eleventh with the lords



2, 5 and 4. They are directly aspected by the yoga Karaka Shani from the sixth. The lord of 7 and 12 is Vargottama. The industrial and financial potential of Mr. R. K. Dalmia is well known.

		21.26 Ravi L 26	10.41 Budha
17.9 Shani	74 1935.6.6		Shukra 5.16 Chandra 15.57 Ketu 0.57
0.57 Rahu			
		23.1 Guru R	15.19 Kuja

Chart 74 is a powerful one. The eighth lord is retrograde in the sixth and unaspected. The yoga Karaka Shani is in his mulatrikona, the tenth, and unblemished. Also Budha and Chandra are in their own houses. In April 85 the major period of the Moon has started. This is the chart of H. H. Dalai Lama the Nobel Laureate for peace in 1989.

	3.0 Ketu		
	75 1902.10.11		L
Chandra 23 Guru 15			0.20 Kuja
28.53 Shani		Rahu 3.0 10.43 Budha R	Ravi 25.4 Shukra 13.25

Chart 75 is that of Jaya Prakash Narain. The eighth lord is in the sixth while its owner is in Shani's house. Thus the two are related. His Shani Dasa started in August 1955 and Shani, Rahu and Ketu are Vargottama. Shani's period was one of a struggle and achievement. In the subperiod of Shukra in Budha (lord of 12) he toppled the government of Mrs. Gandhi.

		13.23 Shukra	Ravi 28.55 Budha 25.58
	76 1897.7.13		14.28 Ketu
Rahu 14.28 L 8.38			Kuja 10.30 Guru 15.41
Chandra 20.37	1.54 Shani R		

Note also the exchange of houses by the lords of 3 and 4. He passed away in October 1979.

In chart 76, the sixth and eighth lords are conjunct in the sixth, aspected by the full Moon. The yoga

is spoilt. From the beginning of the major period of the Sun his decline started. He lost a very huge property. His was a hand-to-mouth existence till the end of Kuja's major period. The twelfth lord is in the eighth with the lord of 4 and 11, and aspected by Shani, the lord of Lagna. His recovery began rapidly in the major period of Guru which started in August 1947. In the same period of the first of May, 1956, he died.

Rahu 21 L 25	Chandra 28	Guru 2	
Shukra 8 Budha 15 Ravi 1	77 1894.2.13		
Kuja 8		Shani 2	Ketu 21

In chart 77 the lords of 8 and 12 have exchanged signs. The owners of 6 and 8 are in the twelfth with the functional malefic Budha. He was very wealthy.

The position of Kuja, lord of 2 and 9, in the tenth and his aspects made him highly prosperous. Budha and Shani are Vargottama.

Budha 25 Kuja 28	Shani 28 Shukra 15 Ravi 17 L 15		Rahu 2
	78 1853.4.30		
15 Chandra			
Ketu 2 Guru 2			

In chart 78 the lords of 6 and 8 are conjunct in the twelfth. Shukra and Lagna are Vargottama. The twelfth is unaspected. The Sun is exalted. The twelfth shows that he was free from enemies and that he had some good property. But he worked more and received less. He died in January 1914.

5.58 Shani		11.26 Ketu	
Kuja 11.34	79 1937.12.27		
Guru 9.42			L 25
Shukra 3.25 Budha 17.28 Ravi 12.37	Rahu 11.26	17.55 Chandra	

In chart 79 the lords of 6 and 8 have exchanged signs, without receiving any aspect. This yoga gives a long life. She is lucky, wealthy and prosperous.

पापाः नीचगताः शुभा बलयुताः केन्द्रत्रिकोणस्थिताः
खेटाः स्युर्यदि कर्मभाग्यगृहपा भाग्येऽथवा कर्मणि ।
राजा स्यान्मतिमान्महाधनयुतः ख्यातः प्रतापान्वितो
दीर्घायुः परभूपवन्दितपदः सर्वज्ञतुल्यः सुधीः ।। २३ ।।

When malefics are debilitated, strong benefics are posited in kendras and konas, and the lords of 4, 9 and 10 are together in the ninth or tenth house from the lagna, the native becomes a ruler, wise or intelligent, highly wealthy, famous, valorous and longlived. Such a wise one will be respected by other rulers and is similar to an all-knowing one.

लग्नास्ताम्बुखभं चतुष्टयमिदं केन्द्राभिधं कण्टकं
तत्केन्द्रात्परभं भवेत्पणफरं चापोक्लिमं तत्परम् ।
भाग्यं पञ्चमभं त्रिकोणमिति तत्भ्रात्रायकर्मारिभं
नाम्ना चोपचयं जनीन्दुभवनं लग्नं च जन्मादयः ।। २४ ।।

Houses 1, 4, 7 and 10 from lagna are called kendra, kantaka (literally, thorn), and Chatushtaya (four). The houses following these are 2, 5, 8 and 11, and these are known as Panapharas. The remaining ones that follow these are 3, 6, 9 and 12 and these are termed Apoklimas. Houses 5 and 9 from lagna are the Trikonas. Houses 3, 6, 10 and 11 are known as Upachayas (houses of increase). The sign where the Moon is posited is the Janma Rasi or Chandra lagna. The lagna is the first house.

Notes

The term Trikona means a triangle having three angles. The author has mentioned only the fifth and the ninth houses. Lagna is the third member of the Trikonas. Lagna is both a kona and a kendra.

रुद्रात्मा सविता पिता च जननी शक्त्यात्मकश्चन्द्रमाः
भौमेन्दूदभवजीवशुक्ररविजास्तत्पञ्चभूतोद्भवाः ।।
सत्वाज्जीवकवीन्दुजाश्च रजसो भौमस्तमोजः शनिः
सूर्येन्दू न तु मारकावहितपौ रन्ध्राधिपावार्तिदौ ।। २५ ।।

The Sun has the soul or nature of God Rudra, and he represents the father. The Moon has the soul or character of Shakti and stands for the mother. The planets Kuja, Budha, Guru, Shukra and Shani have arisen from (born of, produced by) the five elements which are respectively Prithvi (earth), Apas (water), Tejas (fire), Vayu (air), and Akasha (ether).

Guru, Shukra and Budha are born of (have the nature of) Sattva Guna. Mars arose out of the Guna called Rajas (desire, attachment). Shani is born of the Guna Tamas (appetite, passion).

The Sun and the Moon do not bring about the death of any native. But when they own the malefic houses 6 or 8, they cause much suffering.

Notes

In the Sankhya system of Philosophy and in the *Bhagavad Gita* we come across the three gunas. Sattva refers to the causal body, Rajas to the subtle body, and Tamas to the gross or physical body with the senses.

Mars stands for the earth, as he is called the son of the earth in our mythology. Mercury being the son of the watery Moon, he stands for water. As fire is opposed to water, Kuja is inimical to Budha. It is to be noted that the watery signs are ruled by the Moon (Karka), Kuja (Vrishchika) and Guru (Mina).

Varahamihira gives fire to the Sun, water to the Moon, fire to Kuja (2.5), Earth to Budha, Ether or Akasha to Guru, Water to Shukra, and Vayu to Shani (2.6). Further he ascribes Sattva Guna to the Sun, Moon and Guru; Rajas to Budha and Shukra, and Tamas to Kuja and Shani (2.7). According to Yavanesvara, the Sun, Kuja and Guru have Sattvaguna, Chandra and Shukra have Rajas, Shani has Tamas, and Budha has the guna of the planet he is associated with. Satyacharya (Satyakirti) observed that Kuja and Shani have Tamas, Budha and Shukra have Rajas, and the rest have Sattva. Varahamihira follows Satyacharya.

The present author differs here from Varahamihira. In the second Kanda verse 89 the author treats Shani and Kuja in such a way as to make us infer that both have Tamas. It is safer for many to follow Varahamihira.

षट्सप्ताष्टमभेषु सौम्यखचरास्त्विन्दोः स्थिता नो खला
राजा स्यादथवा समो यदि तदा जातो महासौख्यवान् ।
दीर्घायुर्विजयान्वितोऽखिलयशो विद्याविनोदान्वितो
दारापुत्रसुहृद्गृहादिविविधानन्दास्पदो यानवान् ।। २६ ।।

Benefics occupying houses 6, 7 and 8 from the Moon cause Adhi Yoga. There should be no malefics in these houses. Then the native becomes a king or one equal to a king and experiences greatest happiness. He is long-lived, victorious, famous in all ways, and learned, and he has all the pleasures. He has wife, children, friends and other various supports that bring ananda (pleasures or happiness) along with conveyances.

Notes

Srutakirti stated that the ancients spoke of seven kinds of Adhi yoga. Then the three benefics need not be in the three houses. They can be in two houses or in one only. If there is only one planet strongly placed in one of these houses, the native becomes a leader. If there are two, he becomes a minister. If there are three, he has an eminent position in life.

Chart 80 shows Guru in the sixth and Shukra in the seventh. There is also a malefic in the sixth. Her father was wealthy while her husband was in the Indian Audit and Accounts Service. Yoga karaka Mars is in the fifth in his own house. The lord of the ninth is in his mulatrikona in the sixth. The lords of 7 and 11

15.30 Rahu		5.40 Shani R	25.25 Chandra
	80		L 8
21.22 Shukra	1912.12.24		
Ravi 9.51 Guru 5.16	24.54 Kuja 18.10 Budha		15.30 Ketu

have exchanged signs.

If Guru were to be in the sixth or eighth from the Moon, it will give rise to kemadruma yoga which is undesirable. Hence Guru should be in the seventh for a proper Adhi yoga.

In Shivaji's chart (Simha lagna already given), the Moon is in kanya with Ravi and Guru in Kumbha, Budha in Mina, and Shukra in Mesha. This is more or less a perfect adhi yoga. the great scholar, philosopher and Saint Appaya Dikshita (Kanya lagna) had his Moon in Mina while Ravi and Budha are in Kanya and Shukra in Tula. The two benefics are in their own houses, and Budha is aspected by the Moon and by Guru from Makara. This is a perfect yoga.

अर्कान्नागचटस्तनुर्जननटः खेटायनं स्युस्तनो-
श्चन्द्राद्भाग्यपयोः कलैक्यमिनहृच्छिष्टं विधोर्यद्गृहम् ।
तद्राशौ तु विपापशोभनखगे कोटीश्वरं तन्वते,
चेत्पापे तु सहस्रशः खलखगे तुङ्गेऽपि कोटीश्वरम् ।। २७ ।।

The units of brilliance for the seven planets (in the order of the week days) are 30, 16, 6, 8, 10, 12 and 1. Take the Kalas of the lord of the ninth from lagna and of the lord of the ninth from the Moon. Add them. Divide it by twelve and take the remainder. Count the remainder from the Moon sign. This is Indu lagna. If there is a benefic without any malefic, the native becomes a multi-millionaire. If there is a malefic, his wealth is in thousands only. If the malefic is exalted, he will be multi millionaire.

Notes

To measure the financial assets this Indu lagna is considered by some astrologers.

8.20 Shukra	1.45 Guru		
18.3 Ketu	81 1905.2.4		
22.2 Ravi Budha 0.10 17.4 Chandra L 25 Shani 29.53			18.3 Rahu
		17.27 Kuja	

In chart 81 the ninth lord from both lagna and the Moon is Budha. The kalas of Budha are eight. The total is sixteen. After expunging twelve we get four. From the Moon the fourth is Mesha with the benefic Guru. The lord of the fourth is in the tenth and it gave the native houses, vehicles and power. The ninth lord and Guru are Vargottama, Indu lagna has Vargottama Guru. The native held a very high position in one of the Indian States.

द्वेष्वायाङ्कगृहेश्वराः कतिपयाः सर्वेऽपि वा खेचराः,
सम्बन्धत्रयगा बलेन सहिता लक्षाधिपं कुर्वते ।
षष्ठाष्टव्ययभावपैर्यदि भवेत्तत्र क्षयर्णप्रदा-
स्तत्तत्खेटदशाविपाकसमये शत्रोर्भयं चादिशेत् ॥ २८ ॥

Take the lords of houses 2, 5, 9 and 11. If two or more lords of these houses are mutually related by conjunction, aspect or exchange of signs, and if they are strong, the native of the chart will have lakhs.

If the lord of any evil house (6, 8, 12) is in relation to the above combination, the entire wealth is lost; and the native is in debts and faces troubles from enemies. These results will appear in the major periods of the lords of houses 2, 5, 9 and 11.

Notes

In chart 82 the fifth lord is with the sixth lord aspected by Shani, lord of 11 and 12. The lagna has the eighth lord in it. The lord of 2 and 9 is aspected by Guru and is aspecting the lord of 11 and 12. This

Ketu 19.57 Shukra 21.2 Budha 10.42 L 14		18.27 Kuja	
Ravi 23.28 Chandra 7.31	82 1959.3.8		
12.31 Shani	8.30 Guru		19.57 Rahu

young man paid Rupees fifty thousand for a job in the gulf countries in 1987. He did not get any job.

			Kuja 6.5 Rahu 13.48 Shani 28.35
L	83 1945.9.6		Shukra 15.7
			Ravi 20.25 Chandra 19.32 Budha 2.24
13.48 Ketu			9.24 Guru

In chart 83 the lord of 2 and 11 and significator for money is in the eighth. The ninth lord is in the sixth. The fifth lord is with the lord of the sixth aspected by the twelfth lord. He lost all his wealth and is now subsisting on a small salary.

Chart 84 shows the eleventh lord with the Sun in the eighth aspected by Guru and Shani. The fourth lord has the aspect of Kuja, lord of 5 and 12. The fourth lord is the Karaka for wealth. The ninth lord is in the eighth. The native lost seventy lakhs during the major period of the Sun.

26.7 Guru R	14.20 Chandra		26.47 Rahu
	84 1963.8.11		19.25 Shukra 24.45 Ravi
26.33 Shani R			18.57 Budha
26.49 Ketu L 25			16.3 Kuja

In chart 85 the Karaka for wealth is exalted in the tenth aspected by exalted second lord. The ninth lord is in the house of money aspected by Guru and Shani. The fifth lord is in his own mulatrikona, unaspected by any. The lagna is between two benefics, Budha (lord of 9) and Shukra (lord of 1 and 8). The lord of lagna is Vargottama. The second lord is exalted in a kendra. From the tenth the lords of 9 and 10 are Kuja and Guru who have mutual aspects. He has a strong Dhana yoga. Adding the Kalas for

			26.12 Rahu
29.51 Shani R	85 1907.10.11		17.9 Guru
5.0 Kuja			
26.12 Ketu	10.20 Chandra	Shukra 0.14 Budha 24.31 L 8	24.2 Ravi

the ninth houses we get 24, giving us the twelfth house from the Moon. Here are two powerful benefics.

चेल्लग्नादिचतुष्टये पणफरे सर्वेऽपि खेटाः स्थिताः
चापोक्लीबगृहे न चेदिह भवेज्जातो नरो भूपतिः ।
चेन्न क्रूरयुतेक्षिताः शुभखगाश्चन्द्रोऽपि पूर्णस्तथा
स श्रीमान् सुजनेडितो बलयुताः पूर्णे न चेदूनता ।। २९ ।।

If all the planets are only in Kendras, and not in the Panapharas or Apoklimas, the native becomes a King or the head of the administration. In this yoga if the benefics in strength and the full Moon are not with or aspected by malefics, the native becomes wealthy, and is praised by the good persons. If the planets have no strength, the native lacks the above qualities.

राज्यर्द्धाद्द्युदलात्परं यदि भवेज्जातो द्विनाडयात्मके
काले स्यान्नृपतिर्जितारिरनिशं स्वाचारविद्यान्वितः ।
वित्ते तूच्चखगे स्वतुङ्गखगाद् दृष्टेऽपि कोटीश्वरः
स्वर्क्षस्तेन यदीक्षिते स हि भवेल्लक्षाधिकारी सुखी ।। ३० ।।

If one is born at two ghatikas (48 minutes) after mid-night or mid-noon, he becomes a king who conquers all his enemies, who observes the traditional codes of conduct, and who is well versed.

In the above situation if an exalted planet is posited in the second and is aspected by another exalted planet, the native becomes a multi-millionaire. If the aspecting planet is in his own house, and not exalted, the native will be happy owning only lakhs.

Guru		L	Kuja
Ketu Chandra	86 1868.9.1		Shukra
			Ravi Budha Rahu
	Shani		

Notes

The first part is too general. In chart 86 the birth is at midnight. The powerful yoga Karaka Shani, aspected by Dhana

Karaka Guru is aspecting the lagna. Shani is lord of 9 (Bhagya) and 10 (Rajya). The second lord is with the fourth lord in the fourth aspected by yogakaraka Shani. The native served as Dewan in two former States of India. The second (dhana) lord aspects the tenth and is with the royal planet who is in his mulatrikona. He became very rich.

प्राबल्यं चरभात् स्थिरं स्थिरगृहात्स्याद्द्विस्वभावं तथा
दृष्टिश्छादकवेधकस्थितभवात्तद्वच्च राशित्रये ।
आद्या द्वौ त्रिषु मध्यमा त्रिषु ततः स्वान्त्या त्रिषूक्तक्रमात्
द्रेक्काणेष्वपि पूर्णमध्यमकृशं दद्युः फलं खेचराः ।। ३१ ।।

A fixed sign is stronger than a cardinal or movable one. The dual or common sign is stronger than the fixed one. When there are three planets in three houses, the two aspects of two planets over the third depends on their being a Chadaka or Vedhaka. The power of the aspect increases in relation to the aspecting planet being in a movable, fixed, or dual sign. The same principle applies to the effects of the planets from these three signs and houses.

When three planets are in the first drekkana of a movable sign, in the second drekkana of a fixed one, and in the third drekkana of a dual sign, the effects are full. The effect is average if they are in the second decanate of a movable one, the last one in a fixed sign and the first in a dual sign. The effects are little when the planets are in the last decanate of a movable sign, in the first of a fixed sign and the second of a dual sign.

योगस्याप्यवयोगजस्य विवृतौ यद्योगकर्त्रोर्द्वयो-
र्मन्दोग्रेप्यथ पृष्ठतश्चलखगस्तद्द्वादशांशान्तरे ।
रूपं शून्यलवे भवेद्रविलवे खं चानुपातात्फलं
सूर्याशैश्चलखेचरेऽग्रलवगे तत्रेष्टविध्वंसकः ।। ३२ ।।

The planets may cause a good or bad yoga when they are within an orb of twelve degrees. Of these two, if the planet that has a slower average motion is in advance and the one that has a faster average motion is behind, the yoga yields results. The effects are fully realised when they are

within one degree, and they are absent when they are separated by twelve degrees. In the intermediate positions we have to determine the strength of the yoga proportionately.

If the faster planet is in advance by twelve or more degrees, the good effects of the yoga are spoilt till that period.

Notes

This combination is known as conjunction. Its orb is eight or twelve degrees. In chart 87 the lords of 9 and 10 from the ninth and from the tenth are Ravi and Budha. They form a strong Raja Yoga. Ravi and Shukra are Vargottama. The ninth lord aspects the tenth while Shani, the lord of 10 and 11 aspects the eleventh. The combination of the lords of 3, 5 and 7 made the native influential and prosperous. Jupiter is a powerful yoga karaka. Malefics are in 3 and 6. Venus is combust.

25 Ketu	L 18	25 Shani	Ravi 28 Shukra R 28 Budha 27
21 Chandra	87 1884.7.14		18 Guru
			28 Kuja
			25 Rahu

तद्योगप्रदयोर्यदेकमपि वा चन्द्रः प्रपश्येद्बली
स्थानात्प्रोक्तलवैर्विशेषफलकृत्षष्ठाष्टरिःफान्विताः ।
पश्यन्त्येव खगाः समस्तभवनान्युच्चे स्वभे चोत्तमाः
तत्राधीष्टगृहे समा इतरधा हीनाः फलप्रापणे ।। ३३ ।।

When a strong Moon has an applying aspect on one of the two planets causing the yoga (given in verse 32), within the limits of the orb, the results will be specially significant. If the aspecting Moon is posited in 6, 8 or 12, the results will not be marked ones. Planets aspect all houses. The aspect gives the best results if the aspecting planet is exalted or is in his own house. The results are average when the aspecting one is in a friend's house.

Notes

When the aspecting planet's degrees are less than those of the aspected one, it is an applying aspect. When the aspecting planet's degrees are more, it is a separating aspect.

Earlier in verses 2. 18 and 19 the author states that no planet aspects 2, 6, 11 and 12 from itself. Here he observes that planets aspect all houses. The aspects on 2 and 12 are called Parallel, on the third it is sextile (60°) or semi square (45°) and on the sixth it is quincunx (150°). This is the view of Western astrologers. In calculating drishti bala (aspect strength), we take into consideration only the distance from 30° to 300° between the aspecting and the aspected.

भावेशो भवनाच्च यावति गृहे तिष्ठेत्पदं तावती-
त्यक्तं तत्पदतः शुभाशुभवशात्तद्ध्रासवृद्धी वदेत् ।
एवं लग्नधनाम्बुधीस्मरगुरुक्ष्मेशैश्च रिःफात्पदा
न्यष्टौ रिःफगृहाद् भवेदुपपदं दारापदं सप्तमात् ।। ३४ ।।

Note the sign where the lord of a Bhava is posited. Count from that Bhava to the sign having its lord. The same number of signs counted from that lord gives the Pada or Arudha Pada of that Bhava. With reference to this Arudha Pada of the concerned Bhava, we have to judge the auspicious or inauspicious nature of that Bhava, its decrease or its increase. Thus we have to determine eight Arudha padas for houses 1, 2, 4, 5, 7, 9, 10 and 12. The Arudha for the twelfth house is called upapada and that of the seventh is Darapada.

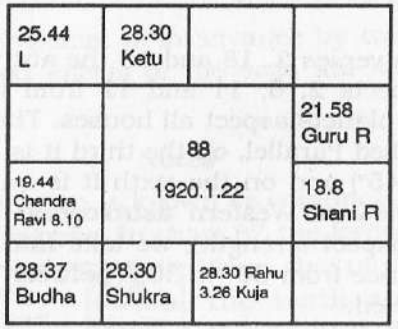
Notes

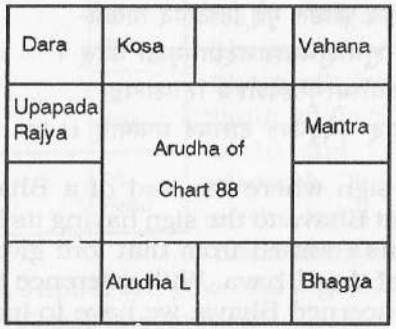
The special names are 1. Lagna-Arudha lagna, 2. Kosa Pada, 4. Vahana or matri or Vidya Pada, 5. Mantra Pada, 7. Dara Pada, 9. Bhagya Pada, 10. Rajya Pada, 12. Upapada.

If the lord of lagna is in the fifth from lagna, the fifth from him is Arudha lagna. If the lord of the fifth is in the seventh from it, the fifth itself is the Arudha of that house. If the lord of the seventh is in the fourth from it, the fourth from its lord is the lagna and it is the darapada. Take the

example chart 88.

Here we are not to count the distance in degrees. We have to count only the number signs. The Arudha chart for this horoscope is as follows:





Four of the arudhas are in odd signs. Arudhas of houses 2, 4, 10 and 12 are in odd signs. Those of 1, 5, 7 and 9 are in even signs. From the arudha lagna the arudhas of 10 and 12 are in a kendra, those of 5 and 7 are in konas, that of the ninth is in seven, and those of 2 and 4 are badly situated.

सः स्याल्लग्नपदे शुभे शुभयुते चेद्भोगभाग्यैर्युत-
स्तस्मात्कोणचतुष्टये शुभखगे राजा महापण्डितः ।
क्रूरस्तत्र विपर्यया यदि पुनः षष्ठाष्टरिःफेषु वा
ह्येवं सर्वपदैः शुभाशुभफलं सम्यग्विचार्यादिशेत् ।। ३५ ।।

When the arudha lagna is a benefic sign with a benefic in it, the native enjoys all pleasures and good fortune. Benefics in the konas and kendras of Arudha lagna will make the native a king and a great scholar. Malefics in the Arudha lagna and in its konas and kendras will give the contrary results; and the same effects will appear when malefics are in houses 6, 8 and 12 from Arudha lagna. In this way the benefic and malefic nature of the results should be predicted for all the eight arudhas.

Notes

In chart 88 the Arudha lagna is Vrishchika and Shukra occupies it. The sign is owned by the natural malefic but functional benefic Kuja, Guru is in a kona, Shani in a kendra and Kuja and Rahu are in the twelfth. The health of the native will be indifferent; and because of Kuja and Rahu in 12 he underwent some operations. The arudha of the tenth (Rajya Pada) is Kumbha. The kendras have Shani and Shukra, while a kona has Kuja and Rahu. Guru and Budha are in upachayas. The native succeeded in his professional career, but after a struggle. In this way we have to judge the other Arudhas. For instance, the Arudha of the seventh is Mina. Kuja and Rahu are in the eighth indicating the loss of wife. But as the lord of Dara-Pada is exalted, a second marriage is bound to be there.

तद्वत्पुत्रकुटुम्बभाग्यपदतो भावैर्गुरोर्लग्नपात्-
तस्माच्चोपपदा वदेच्छुभखगैर्योगेक्षणात्पुत्रताम् ।
नो चेत्पापयुतेक्षणादिकमिह स्यात्पुत्रबाहुल्यता
तत्रौजोऽधिकखेचरैरनुमियात् पुत्रीश्च पुत्रानपि ।। ३६ ।।

If we want to know about the children of the native, we have to take the help of the arudhas of houses 2, 5 and 9. We have to examine carefully these Bhavas, Jupiter and the lord of lagna. Also the Arudhas of these Bhavas from Guru and from the lord of the lagna have to be examined along with the upapadas from these two and the benefic conjunctions and aspects. If any malefic conjunction or aspect is

not there, there will be many children. The larger number of planets in odd and even signs will enable us to infer the number of sons and daughters.

पूर्वोक्तेषु पदादिकेष्वपि बुधार्क्यारास्तदीशैर्युता-
स्ते खेटाश्च मिथो गृहांशकयुता वैकत्र मन्देज्ययोः ।
योगाद्वा मृतपुत्रकः खभतदीशावार्कियुक्तेक्षितौ
चेत्स्यात्स्वीकृतपुत्रकस्त्विति जगुश्चानेकदैवं बुधाः ।। ३७ ।।

Note the following combinations:

(i) Budha, Shani and Kuja in the arudha Padas of houses 2, 5, 9 and 12 from lagna, from the lord of lagna and from Guru;

(ii) Budha, Shani and Kuja in conjunction with the lord of those houses;

(iii) Budha, Shani and Kuja posited in the Rasi and Amsa of the Bhava;

(iv) Shani and Guru in conjunction in one of these Bhavas.

In all these cases there will be loss of children or still births.

If the tenth house and its lord are with or aspected by Shani, there will be an adopted son. The wise have declared these various ways.

Notes

In chart 89 the tenth lord Budha and the tenth house are aspected by Shani. The Karaka for children is also with him. After many years of married life he adopted a son. But as the fifth lord and the fifth house are aspected by Guru from his mulatrikona and lagna, later he had his own sons. He died in 1973.

23.44 Ravi 17.33 Shukra		2.17 Ketu	
26.13 Budha	89 1901.4.6		0.39 Kuja
23.36 Shani 19.41 Guru L	2.17 Rahu	23.12 Chandra	

आदौ सप्तमभावतस्तनुगृहाद्भार्या ततस्त्वष्टमाद्
द्वैतीयां च तथा पुनः पुनरपीत्येवं मृताः स्युः खलैः ।
लग्नादष्टमगैः शुभैर्न हि तथा जीवस्य योगेक्षणात्
सौम्यैर्जीवयुतास्तदीयतनयान् वृत्तं गुणाद्यं दिशेत् ।। ३८ ।।

The prediction about the first wife is to be made from the seventh house (from lagna). The eighth house therefrom, which is the second from lagna, enables us to predict about the second wife. The deaths of other wives are to be read in this manner, considering the malefics posited therein. Jupiter in or aspecting the eighth from lagna, or a benefic's aspect on it will not cause the death of the first wife. The conjunction or aspect of benefics like Guru indicates the number of living wives, their children, their qualities and other features.

एवं रिःफगृहाद्भवेदुपपदं तत्रैव सौम्ये तदा
तज्जाया हि सुरूपिणी गुणवती सा स्याच्चिरञ्जीविनी ।
क्रूरे नीचगते कलत्रयुगलं नष्टं स्वतुङ्गे खले
बह्वीर्जीवयुताः शुभेक्षणयुते नो चेन्न योगः पुनः ।। ३९ ।।

The Arudha of the twelfth house is called upapada. If there is a benefic in the upapada, the wife of the native will be very beautiful, has a good character and is long-lived. If a malefic is posited in it and that malefic is debilitated two wives of the native will be lost. If this malefic is exalted and is with or aspected by a benefic, there will be many living wives.

But if the association of the benefic is not present in this combination, the native will not marry again.

Notes

By benefic or malefic we have to mean the natural benefic or malefic only, not the functional one.

In chart 90 the seventh house has unblemished Guru, lord of 2 and 5. But the seventh lord, who is also the significator of marriage, is in the eighth in mutual aspect

	Rahu 24 23 Chandra	17 Guru	0.30 Shukra
	90 1929.7.30		Ravi 14 Budha 14
			23.10 Kuja
1.43 Shani R	L	24 Ketu	

with Shani. The upapada of the twelfth is Kumbha aspected by Kuja and Shani. Her first husband was assassinated. She married again as the upapada was aspected by its own lord and as the seventh house has a benefic.

This verse refers only to upapada which is the Arudha of the twelfth house. It does not appear to refer to the Arudha of the seventh. The word Rihpha means the 12th from lagna only. Its 'pada' is its arudha and it is called upapada.

दारारूढवशाद्वदेदुपपदात्तामादिभार्यां ततः
तत्तन्नैधनभात्स्मराख्यपदतो यावच्च पापादिकम् ।
तावन्नाश इति ब्रुवन्ति मुनयो यत्राधिकं शोभनं
तत्र स्यात्कुलवर्धनी च सुखदा चायुष्मती भोगदा ।। ४० ।।

From the arudha of the seventh (darapada) and from the arudha of the twelfth (upapada) we have to find out everything about the first wife. From the eighth houses of these two arudhas we can know about the second wife. The sages declare that the number of wives lost is determined by the malefic content of these two arudhas. If these arudhas are benefic, then the wife assures the family line, brings happiness and lives long happily.

Notes

Consider chart 91 which is that of late Mr. R. Lakshmanan. The seventh lord and significator is within the clutches of Rahu. The arudha of the seventh is kumbha afflicted by Kuja. Upapada is Vrischika which has Rahu with Budha and Shukra. His wife died and he married again. The eighth house of the upapada has two benefics with Rahu. The eighth house of Dara pada is aspected by Shani alone. The lord is well placed from this. The second wife is chaste and virtuous, but childless. Moreover, as an earlier verse stated, the second house refers to the second marriage. This house and its fifth are aspected by Shani.

17.34 Shani	L 0.15		11.30 Rahu 15.46 Shukra R 15.38 Budha
	91 1908.7.15		Ravi 0.13 Guru 24.47 Kuja 12.16
26.23 Chandra			
11.30 Ketu			

Chart 92 has the Darapada in Simha aspected by Rahu, and its lord is with two benefics. The upapada is Mina having its lord in the eleventh from it. As per verse 4.39 the first wife was alive when he married a second time. Darapada has a malefic content, while the upapada has none. The first wife died three years before his own demise in January 1988.

	5.44 Chandra	19.40 Shani R	21.57 Kuja
25.31 Rahu	92 1914.1.5		
3.38 Guru			25.31 Ketu
Ravi 22.0 Budha 10.24 Shukra 13.7		L 2.40	

लग्नाद्व्युत्क्रमतस्तृतीयभवने भावांशकात्सोदरान्
ज्येष्ठांस्तत्क्रमशस्तृतीयगृहतस्तद्वत्कनिष्ठान्वदेत् ।
खस्वाद्भावनवांशकाद्गतनवांशेभ्यः क्रमादेष्यकैः
पुंस्त्रीभेदविधिः शुभाशुभबलाद्वृद्धिक्षयौ संख्यया ।। ४१ ।।

Count in an anti-clockwise manner from lagna the number of navamsas that have elapsed in the third house. This gives the number of elder brothers and sisters. The number of navamsas that have not elapsed in the third house are to be counted from lagna in the clockwise manner. This indicates the younger brothers and sisters. As per the principles already given determine their sex. The number of the surviving and dead is to be judged in the light of the strength of the benefics and malefics respectively.

Notes

This is an untenable principle. If the first navamsa of lagna is rising, in an anti-clockwise manner we get at least 90 navamsa and in a clockwise manner 18. Even if we expunge multiples of twelve, we get 6 and 6. This is found to be untrue in actual experience.

सूर्यादिद्युसदां लवाधिकखगस्तज्जातके सोऽधिकः
प्रोक्तस्तत्सहितो रविर्नृपगृहे तन्त्रादिनिर्वाहकः ।
पूर्णेन्द्वाऽसुरपूजितौ बहुधनी विद्वान्महाभोगवान्
भौमस्त्वायुधभृच्चभूपतिरपि स्याद्धातुवादी शठः ।। ४२ ।।

From the Sun onwards note the planet which has traversed the highest number of degrees in a sign. This one is the 'adhika', great or senior or advanced planet. If this planet is with the Sun, the native will be a strategical adviser in the royal palace. If the full Moon and Shukra are with the advanced planet the native is wealthy, a scholar and he enjoys pleasures. If Mars is with the advanced planet the native is a soldier, a commander in the army, a metal-worker, or a scoundrel.

Notes

This is the principle of atma-karaka, enunciated by Jaimini in his *Sutras*. As per this theory, the position of the Atmakaraka in Navamsa is the karakamsa lagna. From this sign in Rasi and Amsa the judgement has to be made. The present author takes only the atmakaraka position in Rasi. This is not valid.

सौम्यः शिल्पचमत्कृतौ घटपटव्यापारदक्षो वणि-
ग्जीवो वैदिककर्मको द्विजवरः स्याद्वेदवेदाङ्गवित् ।
दीर्घायुर्भृगुजोऽङ्गनारतिपरो मन्दोऽखिलव्यापको
राहुर्वाऽपि तथा ध्वजो विषभिषग्लोहादिकार्ये पटुः ।। ४३ ।।

When Budha is with the advanced planet (atma karaka), the native is skilled in sculpture, or a successful trader in earthenware and cloth, or a businessman. If the planet is Guru, he is skilled in performing Vedic rites, a great dvija (or Brahmana), and well versed in the Vedas and the Vedangas. If the planet is Shukra, he has a long life and is prone to have affairs with other women. If the planet is Shani, he is preoccupied in a variety of activities. If the planet is Rahu or Ketu, he is skilled in handling poisonous drugs and in manufacturing metal works and the like.

Notes

This is a continuation of the previous principle based on the Atmakaraka's position in Rasi only. Jaimini attaches importance to his position in Navamsa. Thus if the atmakaraka is Shukra placed in Vrischika 29°, he will be in Mina in Navamsa. This is the Karakamsa lagna. Judgement is based first on Mina in Navamsa, and next on Mina in Rasi. Vrischika is not considered.

The Vedas are four—Rig, Sama, Yajur and Atharvana. The Vedangas are six. They are Shiksha, Kalpa, Chhandas, Nirukti, Vyakarana and Jyotisha. These are the necessary aids for an understanding and an interpretation of the Vedic texts.

तस्मात्स्वं रविभार्गवेक्षणयुतं स्याद्राजभृत्यो नर-
स्तार्तीये तु खले पराक्रमयुतः सौम्येऽतिभीतो भवेत् ।
तद्बन्धौ भृगुदृष्टियुग्जलधिजे स स्यान्महानाविकः
तस्मिन्निन्दुसितेक्षणस्थितियुते सौधादिसौख्यान्वितः ।। ४४ ।।

From the atmakaraka planet note the second house. If it is with the Sun and Shukra or aspected by them, the native serves a ruler. That is, he will be a government employee.

If there is a malefic in the third house from the Atma Karaka, the native is valorous or courageous. But if there is a benefic, he will be timid, always frightened.

If the fourth house from the atmakaraka has the Moon aspected by Shukra, he becomes a great sailor or navigator. If this house has the Moon and Shukra or is aspected by

them, the native has palaces, happiness and so on.

आरूढाद्यदि बन्धुगावपि दृशा स स्यान्महासौधवान्
तस्मिन्नुच्चखगेऽपि तद्वदिति च श्वेतादिकुष्ठार्दितः ।
एवं तद्गृहतो नवांशकवशात्तद्द्वादशांशाच्च वा
तन्नयूनांशगखेचरादपि वदेद्वृत्तिं तथा पौरुषम् ।। ४५ ।।

If in the fourth from Arudha lagna there are Chandra and Shukra or if that house is aspected by Chandra and Shukra, the native has many great mansions. When this fourth house has an exalted planet, the same results will appear; but he will suffer from leucoderma and leprosy. Thus the results have to be judged from a consideration of the sign, its navamsa and its dvadasamsa, and also from the planets having advanced or less advanced degrees in any sign. Only these lines one should judge the profession and manliness of the native.

Notes

In the decreasing order of degrees Jaimini speaks of Atma, Amatya, Bhratri, Matri, Putra, Jnati and Dara karakas. One having the lowest number of degrees is Darakaraka. For details about these see our translation of and notes on *Jaimini Sutras*, first chapter (Ranjan Publications).

Jaimini's Amatya karaka (one having the next highest degree position to the Atmakaraka) is stated by the present author to determine the native's profession. The one next lower to Amatya Karaka will determine the native's valour and manliness.

Thus in chart 83 Jaimini's Karakas are: Atma - Budha, Amatya - Shukra, Bhratri - Guru, Matri - Chandra, Putra - Shani, Jnati - Ravi, and Dara - Kuja. The lagnas of these in Jaimini are respectively Dhanus, Mina, Makara, Mithuna, Kanya, Mina and Vrischika. As per the present author these are Dhanush, Vrischika, Karka, Makara, Simha, Makara, and Tula. Yet he seems to count the houses from the sign occupied by the Atmakaraka in Rasi only.

Chapter V

कारकखण्डः
Significators and Significations of Planets and Houses

देहश्चावयवः सुखासुखजरास्ते ज्ञानजन्मस्थले
कीर्तिः स्वप्नवलायती नृपनयाख्यायूंषि शान्तिर्वयः ।
केशाकृत्यभिमानजीवनपरद्यूताङ्गमानत्वचो
निद्राज्ञानधनापहारनृतिरस्कारस्वभावारुजः ।। १ ।।
वैराग्यप्रकृति च कार्यकरणं जीवक्रियासूद्यमो
मर्यादाप्रविनाशनं त्विति भवेद्वर्णापवादस्तनोः

The details about the following have to be read from the first house which is the Lagna:

(1) Body, (2) Limbs, (3) Happiness, (4) Unhappiness, (5) Old age, (6) Knowledge, (7) Birth place, (8) Fame, (9) Dreams, (10) Strength, (11) Dignity, (12) Political life, (13) Longevity, (14) Peace, (15) Age, (16) Hair, (17) Appearance, (18) Self-respect, (19) Livelihood, (20) Gambling for others, (21) Stigma, (22) Honour, (23) Skin, (24) Sleep, (25) Wisdom, (26) Wealth, (27) Nature to insult and to avenge, (28) Freedom from ill health, (29) Nature to renounce, (30) Ability to do work, (31) Endeavouring to preserve live-stock, (32) Loss of decency, and (33) Defamation from one's own Kinsmen or persons of the same caste.

वाग्वित्तास्तिकपोषकत्वनखसंभोज्यानि सत्यानृते
जिह्वाक्ष्यम्बर वज्रताम्रमणयो मुक्ताग्रहौ कृत्रिमः ।। २ ।।

कौटुम्बं क्रयविक्रयौ मृदुवचो दातृत्ववित्तोद्यमाः
साहाय्यं सुखकान्तिवित्तकृपणप्रासन्नवाग्वैभवाः ।
विद्यास्वर्णसुरौप्यधान्यविनया नासामनस्थैर्यके
तत्पार्श्वस्थनरौ गमागमविधिर्जीवाद्यता द्रव्यभात् ।। ३ ।।

The following items are to be judged from the second house:

(1) Speech, (2) Wealth, (3) Faith in the sacred texts, (4) Maintaining others, (5) Nails, (6) Enjoyment of pleasures, (7) Truth and falsehood, (8) Tongue, (9) Eyes, (10) Clothes, (11) Diamond, copper and precious stones, (12) Pearl, (13) Determination or control, (14) Artificial products, (15) Family, (16) Sale and purchase, (17) Soft speech, (18) Generous or charitable nature, (19) Efforts to acquire money, (20) Helping others, (21) Friends, (22) Splendour or grace, (23) Miserliness in giving money, (24) Great eloquence, (25) Learning, (26) Gold, (27) Fine silver, (28) Corn, (29) Humility, (30) Nose, (31) Firmness or steadiness of mind, (32) Close follower or neighbour, (33) Following the rules of going and arriving, and (34) Powerful or prosperous living.

धैर्यं सोदरयुद्धकर्णचरणाध्वक्षेत्रचित्तभ्रमाः
सामर्थ्यं सुरसद्मतापकरणं स्वप्नं भटो विक्रमः ।
स्वीयो बन्धुजनः सुहृच्चलनकण्ठादुष्टभोज्यादिकं
शक्तिर्दायविभागभूषणगुणा विद्याविनोदौ बलम् ।। ४ ।।
लाभो देहसमृद्धिसत्कुलभवा भृत्यश्च पित्र्यस्थलं
दासीस्वल्पसुयानयात्रउरुकार्यं स्वीयधर्मस्त्रिभात् ।

From the third house the following factors have to be interpreted:

(1) Courage, (2) Brothers, (3) War, (4) Ears, (5) Feet, (6) Road, (7) Land or place, (8) Mental instability, (9) Ability or fitness, (10) Abode of the gods, (11) Causing sorrow, (12) Dream, (13) Soldier, (14) Valour, (15) One's near relations, (16) Friends, (17) Wandering, (18) Throat, (19) Taking clean food and the like, (20) Power, (21) Partitioning of inheritance, (22) Ornaments, (23) Good qualities, (24) Education, (25) Pastime or hobby, (26) Strength, (27) Profits, (28) Physical growth or development, (29) Descent from a good family, (30) Servants, (31) The part of the hand between the thumb and the index finger (which is sacred to the dead ancestors), (32) Maid servants, (33) Small good vehicles or short good journeys, (34) Pilgrimages, (35) Great undertakings, and (36) Performing personal religious duties.

विद्याराज्यगृहप्रयाणनरसन्नौकादिसद्वाहना-
न्यभ्यङ्गो जननी च बन्धुसुहृदौ जात्यम्बरे वापिका ।। ५ ।।
पानीयं च पयः सुगन्धसुखवान् सन्नाम दिव्यौषधं
विश्वासोऽनृतवाद मण्डपजयः स्वेदोद्भवायाः कृषिः ।
क्षेत्रारामतटाककूपखननं तत्तत्प्रतिष्ठादयो
मातुर्वर्गनिदानबुद्धिजनको दारा स्वनिक्षेपणम् ।। ६ ।।
सौधः शिल्पगृहप्रवेशपरिणामाः शीलधामच्युती
पित्र्यं स्वं सुरभोजनं च मनसो मोषः प्रदेशक्रिया ।
वल्मीकश्रुतिशास्त्रवृद्धिमहिषा गोवाजिमत्तद्विपा-
र्द्रक्षेत्रोत्थसुसस्यसम्पद इमे वाच्याश्चतुर्थालयात् ।। ७ ।।

The things that can be delineated from the fourth house are the following:

(1) Education, (2) National or governmental work, (3) House, (4) Travels, (5) Vehicles drawn by men, boats and similar conveyances, (6) Oil-bath, (7) Mother, (8) Relatives, (9) Friends, (10) Caste, (11) Clothes, (12) Small well, (13) Drink, (14) Milk, (15) Spices or perfumes, (16) One having

happiness, (17) A good name, (18) Miraculously efficient medicine, (19) Faith or trust, (20) False allegations, (21) Mandapa or auspicious pavilion, (22) Victory, (23) Works that give sorrow or suffering, (24) Agriculture, (25) Land, (26) Garden or pleasurable place, (27) Digging tanks and wells, (28) The several sacred installations, (29) Relatives on the mother's side, (30) Pure or steady intellect, (31) Father, (32) Wife, (33) Securing and keeping safe one's earnings, (34) Palace, (35) Sculpture, (36) Entering into one's own new house, (37) Character, (38) Loss of one's house, (39) Paternal property, (40) Food like that of the gods, (41) Art of giving mentally clues to the places where stolen property is hidden, (42) Ant-hill, (43) Developing or contributing to the extensive spread of the Vedic texts and Shastras, (44) Buffaloes, cows and bulls, horses, and elephants in an intoxicated state, (45) abundance of crops from wet lands, and (46) Wealth.

सन्तानं पितृपुण्यराजसचिवा सौशील्यशिल्पे मनो
विद्यागर्भविवेकछत्रसुकथा माङ्गल्यपत्राम्बरे ।
नानाकाम्यमहाप्रयोगपितृवित्ते दूरचिन्ता क्रमात्
कान्तामूलकलब्धभाग्यविभवो वाराङ्गनालिङ्गनम् ॥ ८ ॥
गाम्भीर्यं घनता रहस्यविनया वृत्तान्तसंलेखनं
क्षेमस्नेहप्रबन्धकाव्यरचना कार्यप्रवेशोदराः ।
मन्त्रोपासनसुप्रसन्नविभवाश्चान्नप्रदानं च तत्
पुण्यासत्प्रविचारमन्त्रजपकाः प्रज्ञासमालोचने ॥ ९ ॥
वित्तोपायमृदङ्गवाद्यसुमहत्सन्तोषपाण्डित्यकाः
पारम्पर्यसमागतं तु सचिवस्थानं भवेत्पञ्चमात्।

From the fifth house one has to examine the following:

(1) Children, (2) Virtuous deeds of the father, (3) King, (4) Minister (or minister of a king or ruler), (5) Good character, (6) Sculpture, (7) Mind, (8) Education, (9) Pregnancy, (10) Discretion, (11) Umbrella, (12) Listening to or spreading good stories, (13) Auspicious documents or parchments, (14) Clothes, (15) Employing great prayogas or mantras for achieving varied desired ends, (16) Paternal property, (17) Foresightedness, (18) Wealth and prosperity

acquired through the wife or her relatives, (19) Affairs with courtesans or loose women, (20) Profundity or seriousness, (21) Firmness, (22) Secrets, (23) Humility, (24) Good reporting of news, (25) Welfare, (26) Friendship, (27) Composition of kavyas and prabandhas (minor epic narratives), (28) Undertaking some good work, (29) Stomach, (30) Mantra, (31) Upasana or worship with penance, (32) Splendour which is graceful and pleasing, (33) Distributing food, (34) Discrimination between virtue and vice, (35) Performing the japa of mantras, (36) Wisdom, (37) Deep thought, (38) Means of earning money, (39) Having the instrumental music of mridanga and the like that give delight, (40) Scholarship in literature, and (41) Acquisition of the hereditary post of a minister.

रोगो विघ्नरणाप्तिमातुलकफग्रन्थ्युग्रकर्माणिचो
न्मादस्फोटकशत्रु वैरकृपणत्वास्वास्थ्यमेहव्रणाः ॥ १० ॥
अन्यायासरुणापवादरिपुसन्तोषक्षयोष्णक्षता-
श्चित्तक्लेशबहुव्यथे बहुजनद्वेषोऽनिशं नेत्ररुक् ।
भिक्षादानमकालभोजनकलाभ्रंशाः सपिण्डारिभि-
र्लाभायासविषातिशूलनिगलाः स्वीयं यशोरक्षणम् ॥ ११ ॥
मूत्रव्याध्यतिसारषड्सविनिन्दा दासचोराविपत्
कारागेहसहोदरादिकलहाः स्युः षष्ठभावादिमे ।

We can judge the following from the sixth house:

(1) Diseases, (2) Obstacles, (3) Fighting in war, (4) Maternal uncle, (5) Phlegm, (6) Tumor, (7) Cruel or fierce activities, (8) Madness, (9) Smallpox, (10) Foes and enmity, (11) Miserliness, (12) Ill-health, (13) Venereal boils, (14) Boiled rice, (15) Heavy breathing, (16) Debts, (17) Slanders, (18) Delight of the foes, (19) Tuberculosis, (20) Healed constitution, (21) Wounds, (22) Mental agony or worry, (23) Many intense worries, (24) Hated by many, (25) Frequent diseases of the eyes, (26) receiving alms, (27) Untimely food, (28) Fall or loss or destruction brought about by foes who are collaterals, (29) Profits, (30) Wearisomeness, (31) Poison, (32) Peptic or duodenal ulcer, (33) Fetters, (34) Protecting one's own fame, (35) Urinary ailment, (36) Dysentery,

(37) Six flavours (tastes in food like hot, sweet, bitter etc.), (38) Reproach, (39) Sorrows from servants and theft, (40) Imprisonment, (41) Quarrels from brothers and others.

उद्वाहव्यभिचारकामुकजयानष्टाङ्गनाद्वेषता
मार्गभ्रंशसुगन्धगीतकुसुमा मृष्टान्नपानादिकम् ।। १२ ।।
ताम्बूलं च प्रयाणभङ्गदधिविस्मृत्यम्बराद्यागमो
रेतोभर्तृपवित्रदारयुगलं गुह्यं च मूत्रं गुदः ।
वाणिज्यं च तथा पयोमधुरसौधः सूपकाज्याशनं
दानं शौर्यविनष्टशत्रुविजयास्थानान्तरस्थं धनम् ।। १३ ।।
वादौ मैथुनदत्तपुत्रघृतजास्वीयान्यदेशे तथा
जाया मान्मथजं रहस्यमखिलं चौर्यं वदेत्सप्तमात् ।

The seventh house reveals the details about the following:

(1) Marriage, (2) Loose sex life, (3) Victory in love or passion, (4) Hatred of a loose woman, (5) Deviation from the right or proper path, (6) Having perfumes, music and flowers, (7) Delicious food, drinks and the like, (8) Chewing betal leaves (tambula), (9) Break in travels, (10) Curd, (11) Loss of memory, (12) Possessing clothes and the like, (13) Semen, (14) Husband's (or wife's) purity, (15) A pair of wives, (16) Generative organ, (17) Urinary track, (18) Anus, (19) Commerce or trade, (20) Milk, (21) Sweet or pleasant mansion, (22) Food with cereals and ghee, (23) Charities, (24) Valour, (25) Destruction of enemies, (26) Victory, (27) Acquisition of money that is kept at a different or distant place, (28) Arguments, (29) Sexual union, (30) Adopted son, (31) Preparations with ghee, (32) Own place, (33) Foreign or distant place, (34) Wife (or husband), (35) All secret sex affairs, and (36) Theft.

आयुः सौख्यपराभवौ मृतधनं संक्लेशवक्त्रं मृति-
र्क्लेशो मारणकारणान्नकलहो तन्मेहजाङ्घं विपत् ।। १४ ।।
भ्रातुः शत्रुकलत्र पीडनकलापाः शत्रुदुर्गस्थलं
क्लेशश्चालसराजदण्डनभयद्रव्यक्षयर्णप्रदाः ।

अज्ञानाप्तपरं धनं चिरधनं दुर्मार्गमर्त्यागमः
पापं जीववधोङ्गहीनकशिरच्छेदोग्रदुःखानि च ।। १५ ।।
चित्तस्वास्थ्यकथोपसर्गपरिवारोग्रक्रियासूद्यमो
युद्धात्यन्तमनोव्यथे च सततं भावाद्वदेदष्टमात् ।

From the eighth house we have to judge the following:

(1) Longevity, (2) Happiness, (3) Disgrace or defeat, (4) Money coming from the death of some one as in insurance or as in the case of a dead distant relative, (5) Afflicted face, (6) Worry about or arising from death, (7) Absence of quarrels, (8) Sorrow from an ailment of meha, (9) worries arising from brother, enemy, wife (or husband), (10) The fortress of the enemy, (11) Misery or worry, (12) Idleness, (13) Fear of punishment from the government, (14) Loss of money, (15) Debts, (16) Receiving the money of others out of ignorance, (17) Long awaited money, (18) The arrival of a wicked person, (19) Sin, (20) Killing a live being, (21) Loss of a limb, (22) Capital punishment, (23) Terrifying sorrows, (24) A story that disturbs the mental peace, (25) Series of afflictions, (26) Attempting to do highly cruel acts, (27) Battle, and (28) Utmost mental anguish.

दानं धर्मसुतीर्थसेवनतपोगुर्वादि भक्त्यौषधा-
चाराश्चित्तविशुद्धिदेवभजने विद्याश्रमो वैभवः ।। १६ ।।
यानं भाग्यनयप्रतापसुकथायात्राभिषेकादयः
पुष्टिः सज्जनसंगतिः शुभपितृस्व पुत्रपुत्र्यस्तथा ।
अष्टैश्वर्यतुरंगनागमहिषाः पट्टाभिषेकालय-
ब्रह्मस्थापनवैदिकक्रतुधनक्षेपाः स्युरङ्कर्क्षतः ।। १७ ।।

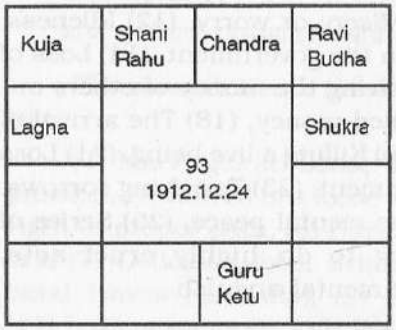
The following are to be judged from the ninth house:

(1) Charity, (2) Virtuous acts, (3) Pilgrimages, (4) Penance, (5) Respectful devotion and service to the teachers and other elders, (6) Purity of mind, (7) Worship of the gods, (8) Effort to learn, (9) Splendour, (10) Travel or conveyance, (11) Fortune or prosperity, (12) Polity, (13) Valour, (14) Listening to or spreading good stories, (15) Travels, (16) Worshipping Shiva by pouring water on

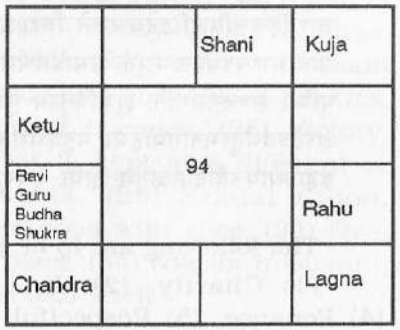
the image, (17) Nourishment, (18) Coming into contact with the virtuous, (19) Auspiciousness, (20) Paternal property, (21) Sons and daughters, (22) Eight forms of wealth, (23) Horses, elephants and buffaloes, (24) Coronation, (25) Temple, (26) Establishing or consecrating Brahma, or firmly securing the Brahmanic faith, (27) Vedic rituals and sacrifices, and (28) Circulation or distribution of money.

Notes

The fourth house is of great significance in the chart of politicians.



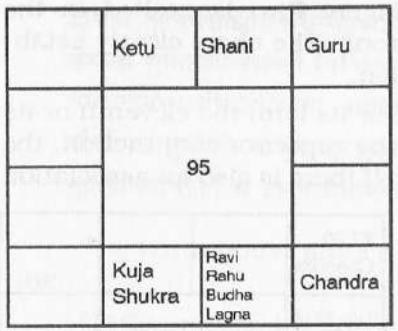
The fifth house primarily refers to children and intellect. Consider chart 93. Here two powerful malefics are aspecting the fifth, and also the significator of children. One is debilitated. The combination of the fifth and seventh lords in the fifth also denied him children. Guru in the fifth from the fifth and in enemy's sign is also responsible.



The sixth is primarily the house of disease. Consider chart 94. The sixth lord Shani in the ninth had given a hip-bone fracture. The lord of the natural ninth Jupiter is debilitated and aspected by malefic Mars.

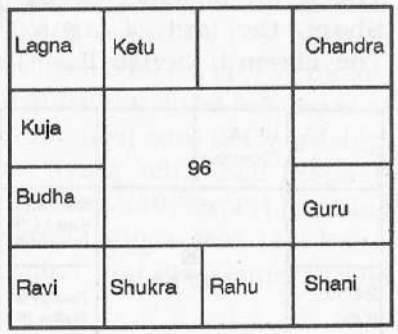
The seventh house refers to the husband or wife or partner. The significator is Shukra. For a happy married life, the seventh house, its lord, and Venus should be well-placed. This house also indicates opposition and quarrels.

The eighth refers to longevity. Earlier we have given examples for short, medium and long terms of longevity. Any relation of the Sun or Mars with the eighth causes death by fire. The ninth house also refers to fire. A watery planet like the Moon associated with the eighth may cause death by drowning. An example of death by suicide is the chart of Hitler given earlier. Death at the hands of an assassin are those of Mahatma Gandhi, J. F. Kennedy, Mrs. Indira Gandhi and others. Those were given earlier. Abraham Lincoln's chart also may be studied.



Association of lagna and the third with the ninth, if beneficially posited, makes one a devotee, a seeker after spiritual reality. In chart 95 Guru as lord of the third is in the ninth aspecting lagna, Ravi and Budha. The native, a Muslim by birth, was a great devotee of Ramana Maharshi. He built a house near the Ashram so that he be near the Saint.

Chart 96 is that of a great Saint, a Jivan-mukta. The Moon, lord of the fifth, is in the fourth owned by Budha and aspected by the Sun. The planet of renunciation and the lord of Moksha house (twelfth) is in the seventh aspecting the third lord and the Moon. One kona house and one kendra have natural benefics. Lords of 7 and 11 have exchanged signs. Guru as lord of lagna is also aspecting the ninth lord and the Sun. Sixth and tenth lords have changed houses.



When the Sun and Shani are together in the tenth, the native is subject to disgrace or dishonour. When the lagna

21.59 Chandra 6.9 Lagna	Ravi 25.38 Shukra 24.32 Budha 9.18		Kuja 1.36 Ketu 26.17
	97 1861.5.7		Guru 27.24
			Shani 12.37
26.17 Rahu			

and the tenth houses and the Sun are strong and have no malefic association, the native becomes famous. Take the chart of Rabindra Nath Tagore (97). Guru and the Moon have changed signs (lords of 1, 10 and 5). Budha and Kuja (lords of 2 and 4) have changed houses. Guru aspects his own house, the lagna. Ravi is exalted in the second. The tenth lord is strong. The chart clearly establishes his greatness and vision.

When the second house or its lord, the eleventh or its lord, and Guru join together by aspect or conjunction, the native becomes very wealthy. If there is also an association with the ninth house or its lord, fortune smiles on him permanently. Consider chart 98 which is that of M. A. Jinnah. Here the second, eleventh and ninth lords are together in the tenth. One is Guru. Lords of 9 and 10 have exchanged signs. The tenth is aspected by Shani, the lord of lagna. The eleventh house has the lords of the fifth and the seventh. Guru is also the lord of the Moon sign and aspects it.

27.20 Chandra			
Rahu 22.12 Shani 11.24 Lagna 9	98 1876.12.25		
			22.12 Ketu
Budha 23.30 Ravi 11.45	Shukra 9.40 Guru 25.23	24 Kuja	

	14.14 Chandra		
	99 1887.9.7		Shani 9.56 Kuja 14.16 Rahu 24.53
24.53 Ketu			Ravi 21.56 Budha 16.2
	Lagna	11.12 Guru	12.45 Shukra R

The twelfth is primarily the house of expenditure, separation, danger and also final emancipation (moksha). Separation or loss can refer to wife or husband, and children as well. Chart 99 is that of M. Gopinath Kaviraj, a great scholar, a Shakta, and a great spiritual sadhaka. The ninth lord Moon, and the fifth lord Guru have mutual aspects from the sixth and the twelfth. The sixth and the ninth lords have exchanged signs. The twelfth lord Shukra is debilitated but retrograde in the eleventh. Shani aspects this Shukra. Shani causes renunciation. The tenth house is well fortified.

In this way the twelve houses have to be examined carefully.

वाणिज्यं नृपमान्यताश्वगमनं मल्लत्वराज्यक्रिया,
दासत्वं कृषिवैद्यकीर्तिनिधिनिक्षेपाश्च यज्ञादयः ।
श्रेष्ठत्वं गुरुयन्त्रमन्त्रजननी विस्तारपुण्यौषधो-
रुस्थानामरमन्त्रसिद्धिविभवाः स्याद्दत्तपुत्रः प्रभुः ।। १८ ।।
मार्गो मानसुजीवने च नृपराट् प्रख्यातिशिक्षादया,
मुद्राप्राभवनिग्रहौ च दशमादाज्ञामतिः स्यादिति ।

The tenth house gives us the details about the following:

(1) Commerce, (2) Honour from the ruler, (3) Riding on a horse, (4) Wrestling, (5) Work of or in the Government, (6) Service, (7) Agriculture, (8) Doctoring, (9) Fame, (10) Buried or hidden treasure, (11) Sacrifices and the like, (12) Pre-eminence or the position of the best merchant, (13) Teachers, (14) Religious yantras or symbolic diagrams, (15) Chanting of sacred spells or mantras, (16) Mother, (17) Wide spread or extensive religious merit, (18) Medicine, (19) Thighs, (20) Gods, (21) Acquisition of the full power of a mantra, (22) Prosperity, (23) Adopted son, (24) Lordship, (25) Right path, (26) Good living with self-respect, (27) Honour, (28) A prince, (29) Fame, (30) Expert teaching ability and the like, (31) Authority using a seal, (32) Influence, self-control, and (33) A mind that gives orders to be obeyed.

लाभः सर्वविधैर्दुराशसकलादायौ पराधीनता
ज्येष्ठभ्रातृपितृव्यनिर्जरगणार्चा सात्त्विकोपासनम् ।। १९ ।।

विद्याहेमधनार्जनेऽतिपटुता स्वं पूर्वपित्र्यं तथा
जानुस्थानविशेषभूषणमणिप्रीतीनवित्तानि च ।
नष्टद्रव्यकलाङ्गनार्थकनकस्वर्णादिकार्याप्तयः
प्रज्ञामात्यपदे तथा श्वशुरजो लाभश्च भाग्योदयः ।। २० ।।
सिद्धिश्चाभिमतः सुलाभपचने चाशा जनन्यायुषी
कर्णौ जङ्घविचित्रलेखनकलानैपुण्यमेकादशात् ।

The following facts can be investigated from the eleventh house:

(1) Gains in all possible ways, (2) Evil desires, (3) All forms of income, (4) Dependence on others, (5) Elder brother, (6) Paternal uncle, (7) Worship of the gods, (8) Worship of the sattvic deities, (9) Education, (10) Great skill in earning gold and money, (11) Ancestral property, (12) Knee, (13) Special position, (14) Love of or fondness for ornaments and precious stones, (15) Wealth, (16) Lost wealth, (17) Seeking to possess ornaments made of gold for the sake of arts and women, (18) Wisdom, (19) Position of a minister, (20) Brother of the wife, (21) Profits, (22) Rise of fortune, (23) Achieving the desired goal, (24) Easy or good returns, (25) Cooking, (26) Desires, (27) Longevity of mother, (28) Ears, (29) Shanks, and (30) Skill in the art of painting.

निद्राभङ्गमनोव्यथेऽङ्घ्रियुगलं शत्रोर्भयं बन्धनं
पीडामुक्तिऋणप्रमोचनगजाश्वाः पित्र्यवित्तं रिपुः ।। २१ ।।
स्वर्गारोहणवामनेत्रजनविद्वेषाङ्गवैकल्यता
जारत्वं च विवाहनष्टशयनत्यागाधिकारक्षयाः।
शत्रोः शृङ्खलगेह चित्तविकलौ दीनस्वभावासतौ
पित्रोः सोदरसौख्यचिन्तनहतिस्तौ वादरोषौ क्रमात् ।। २२ ।।
देहार्तिर्मृतिकान्यदेशगमने सर्वप्रकारव्ययो
भार्याहानिरितिक्रमान्निगदितास्तत्कारका रिःफभात् ।

The twelfth house gives us the details about the following:

(1) Disturbed sleep, (2) mental worry or anguish, (3) The two feet, (4) Fear from foes, (5) Imprisonment, (6) Freedom from suffering, (7) Relief from debts, (8) Elephants and horses, (9) Paternal property, (10) Enemy, (11) Ascent into heaven, (12) Left eye, (13) Hated by the

public, (14) Crippled limbs, (15) Loose sex life, (16) Breakdown of marriage, (17) Giving up the sleeping bed, (18) Loss of power or authority, (19) Kept in chains in an enemy's house, (20) Mental imbalance, (21) Miserable condition, (22) Harm, (23) Wounded by the thought of the loss of happiness of the father and brothers, (24) Disputes, (25) Anger, (26) Physical ailment, (27) Death, (28) Migrating to a different place, (29) Expenditure of all kinds, and (30) Loss of wife or husband.

Notes

These are the karakatvas or factors signified by the twelve houses starting from the lagna. These have to be correlated with planets that signify them. Thus the ninth house refers to the father and so does the Sun. The two have to be taken together. The fifth house and Guru refer to Children. The second house and Guru indicate money. In this way one has to proceed. Hence the author gives a list of factors signified by the different luminaries (Ravi and Chandra), shadowy planets (Rahu and Ketu), and the remaining five planets.

आत्माशक्त्यतितीक्ष्णदुर्गसुबलाश्चोष्णप्रभावाग्नयः ।
शैवोपासनधैर्यकण्टकतरू राजाश्रयत्वं कटुः ।। २३ ।।
वृद्धत्वं पशुदौष्टचभूपितृरुचिज्ञानोदयव्योमदृक्
भीरूत्पन्नमनुष्यलोकचतुरश्रास्थिप्रतापास्तृणम् ।
कुक्ष्युत्साहवनायनाक्षिगिरिसञ्चाराश्चतुष्पान्नृपः
सञ्चारो व्यवहारपित्ततपना वृत्ताकृतिर्नेत्ररुक् ।। २४ ।।
देहो दारु मनःशुचिः सकलदेशाधीश्वरत्वं ह्यरुक्
सौराष्ट्राधिपतित्वभूषणशिरोव्याधिश्च मुक्ताः खपः ।
ह्रस्वः पूर्वदिगीशताम्ररुधिरे राज्यं च रक्तं: पटः
पाषाणप्रकटप्रवर्तननदीतीरप्रवालाभिधाः ।। २५ ।।
मध्याह्नप्रबलत्वपूर्ववदनः स्याद्दीर्घरोषो रिपु-
ग्राहः सात्त्विकरक्तचन्दनपरत्वस्थूलतन्तू रवेः ।

The Sun is the significator of the following:

(1) Soul, (2) Power or strength, (3) Greatest severity, (4) Fortress, (5) Good strength, (6) Heat, (7) Influence, (8) Fires, (9) Worship of Shiva, (10) Courage, (11) Trees

having thorns, (12) favour of the king or ruler, (13) Bitter taste, (14) Old age, (15) Cattle, (16) Wickedness, (17) Land, (18) Father, (19) Taste, (20) Awakening of knowledge or enlightenment, (21) Looking up toward the sky-very great ambition, (22) One born to a timid person or one whose actions are born out of fear, (23) World of mortals, (24) Square or harmonious, (25) bones, (26) Valour, (27) Grass, (28) Stomach, (29) Enthusiasm, (30) Forest, (31) Half a year, (32) Eye, (33) Wandering in or over the hills, (34) quadruped, (35) King, (36) Travelling, (37) Dealings with affairs personal or social, (38) Bile, (39) Feverish or inflammatory complaints, (40) Circular forms, (41) Diseases of the eye, (42) Body, (43) Timber, (44) Mental purity, (45) Sovereignty over the entire country or over all countries, (46) Freedom from disease, (47) Rulership over Saurashtra—southern Gujarat, (48) Ornaments, (49) Diseases of the head, (50) Pearls, (51) Ruler of the sky-control over air-space, (52) Short or dwarfish stature, (53) Rulership over the eastern direction, (54) Copper, (55) Blood or blood-red gems like ruby, (56) Kingdom, (57) Blood-red cloth, (58) Stones, (59) Undisguised or open conduct, (60) Shores of a river, (61) Red coral, (62) Strong at noon, (63) East, (64) Face, (65) Long-standing anger or strong indignation, (66) Capturing the foe, (67) Sattvik or benevolent and good temper, (68) Red sandal paste or saffron, (69) Otherness or opposition or hostility, and (70) Thick or coarse yarn.

बुद्धिः पुष्पसुगन्धदुर्गगमनव्याधिद्विजालस्यक-
श्लेष्मापस्मृतिगुल्मभावहृदयस्त्रीसौम्यपापाम्लकाः ।। २६ ।।
निद्रा सौख्यजलस्वरूपरजतस्थूलेक्षुशीतज्वरा
यात्रा कूपतटाकमातृसमदृग्मध्याह्नमुक्ताक्षयाः ।
धावल्यं कटिसूत्रकांस्यलवणहृस्वामनः शक्तयो
वापी वज्रशरन्मुहूर्तमुखकान्तिश्वेतवर्णोदराः ।। २७ ।।
गौरीभक्तिमधुप्रसादपरिहासाः पुष्टिगोधूमकाः
मोदाः कान्तिमुखे मनोजवदधिप्रीती तपस्वी यशः ।
लावण्यं निशि वीर्यपश्चिममुखे विटक्षारकार्याप्तयः
प्रत्यग्दिक्प्रियमध्यलोकनवरत्नानीह मध्यं वयः ।। २८ ।।

जीवो भोजनदूरदेशगमने लग्नं च दोर्व्याधयः
छत्राद्यञ्चितराजचिह्नसुफले सद्रक्तधातुस्तथा ।
मीनाद्या जलजाः सरीसृपदुकूले सद्विकासस्फुरत्
शुद्धस्तत्स्फटिकास्ततो मृदुलकं वस्त्रं त्वमी स्युर्विधोः ।। २९ ।।

The Moon is the significator of the following:

(1) Intelligence, (2) Flowers, (3) Perfumes, (4) Going to a fortress, (5) Disease, (6) Brahmana or Dvija, (7) Laziness, (8) Phlegmatic constitution, (9) Epilepsy, (10) Hidden or ulcerous troubles in the stomach, (11) nature of the mind, (12) Heart, (13) Woman, (14) Benefic and malefic nature, (15) Acidity, (16) Sleep, (17) Happiness, (18) Liquids, (19) Silver, (20) Stout sugarcane, (21) Malarial fever, (22) Pilgrimage, (23) Wells, (24) Tank, (25) Mother, (26) Impartial outlook, (27) Noon, (28) Pearls, (29) Consumption, (30) Whiteness, (31) Waist-band, (32) bell-metal, (33) Salt, (34) Short stature, (35) Mind, (36) Abilities, (37) Ponds, (38) Diamond, (39) Sarad or autumn, (40) Muhurta or 48 minute duration, (41) Facial lustre, (42) White colour, (43) Stomach, (44) Worship of Gauri, the consort of Shiva, (45) Honey, (46) Grace or favour, (47) Sense of fun or humour, (48) Nourishment, (49) Wheat, (50) Pleasures, (51) Splendour, (52) Face, (53) Swiftness of mind or agility of mind, (54) Fondness for curd, (55) One who does tapas or penance, (56) Fame, (57) Beauty, (58) Strong at night, (59) Facing west, (60) Lover, (61) Saline, (62) Acquiring a post, (63) Love of the west, (64) Middle world, (65) Nine gems, (66) Middle age, (67) Self, (68) Eating, (69) Going to distant places, (70) Ailments of the shoulders, (71) Umbrella and other royal insignia, (72) Good fruits, (73) Fine blood circulation or vital energy, (74) Fish and other aquatic beings, (75) Serpents and the like, (76) Clothes, (77) Fine blossoming, (78) Lustre, (79) Clean crystals, and (80) Refined clothing.

शौर्यं भूर्बलशस्त्रधारणजनाधीशत्ववीर्यक्षया-
श्चोरो युद्धविरोधशत्रव उदारारक्तवस्तुप्रियः ।
आरामाधिपतित्वतूर्यरवनं प्रीती चतुष्पान्नृपा
मूर्खः कोपविदेशयानधृतयो धात्रग्निवाग्वादताः ।। ३० ।।

पित्तोष्णव्रणराजसेवनदिनव्योमेक्षणहृस्वरुग्
विख्यातित्रपुखड्ग कुन्तसचिवाश्चाङ्गस्फुटत्वं मणिः ।
सुब्रह्मण्यजपे युवा कटुनृपस्थाने कुजोवग्रहो
मांसाशी परदूषणं रिपुजयस्तिक्तं निशान्ते बलम् ।। ३१ ।।
हेमग्रीष्मपराक्रमरिपुबलं गाम्भीर्यशौर्ये पुमान्
शीलं ब्रह्मपरश्वधौ वनचरो ग्रामाधिनाथत्वता ।
राजालोकनमूत्रकृच्छ्रचतुरस्त्रस्वर्णकाराः खलो
दग्धस्थानसुभोजने कृशधनुर्विद्याप्रवीणत्वते ।। ३२ ।।
रक्तं ताम्रविचित्रवस्त्रयमदिग्वक्त्रे च तद्दिक्प्रियः
कामक्रोधपरापवादगृहसैन्येशाः शतघ्नीः कुजः ।
सामभ्रातृकुठारदुष्टमृगनेतृत्वस्वतन्त्राग्रहः
क्षेत्रं दण्डपतित्वनागभुवने वाक्चित्तचाञ्चल्यता ।। ३३ ।।
वाहारोहणरक्तदर्शन असृक्संशोषणान्येवम-
न्येचानेकसुसंज्ञका बुधवरैर्भौमस्य तूक्ता अलम् ।

Kuja is the significator of the following items: (1) Valour, (2) Land, (3) Strength, (4) Carrying weapons, (5) Ruling over people — administrator, (6) Loss of virility, (7) Thief, (8) Battle, (9) Opposition, (10) Foes, (11) Charitable nature, (12) Love of deep-red objects, (13) Ruler over sacred places—archaeologist, or religious endowments, (14) Sound of a trumpet, (15) Fondness, (16) Quadrupeds, (17) King, (18) Obstinate fool, (19) Anger, (20) Going to a foreign country, (21) Steadfastness, (22) Supporter, (23) Fire, (24) Controversy or arguments, (25) Bile, (26) Heat, (27) Wounds, (28) Service under the ruler, (29) Day, (30) Sky, (31) Sight, (32) Shortness, (33) Ailment, (34) Fame, (35) Tin, (36) Sword, (37) Spear, (38) Minister, (39) Firmness of limbs, (40) Jewels, (41) Worship of subrahmanya, (42) Youth, (43) Pungent taste, (44) Hall of the ruler, (45) Earthenware, (46) Obstacles, (47) Eating nonvegetarian food, (48) Abusing or bitterly criticising others, (49) Conquering foes, (50) Bitterness of taste, (51) Strong towards the end of the night, (52) Gold, (53) Summer season, (54) Valour, (55) Strength of the enemy, (56) Profundity, (57) Courageous behaviour, (58) Man, (59) Character, (60) Brahma, (61) Axe, (62) Moving in the forest—forest officer, (63) Chief ruler or officer of the village, (64) Favour of the king, (65) Painful urination, (66) Square,

(67) Goldsmith, (68) Wicked one, (69) Burnt place, (70) Good food, (71) Leanness, (72) Skill in archery, (73) Blood, (74) Copper, (75) Variegated or peculiar clothes, (76) Face turned toward the south, (77) Fond of the southern direction, (78) Desire, (79) Anger, (80) Spreading scandals, (81) House, (82) Commander of the Army, (83) A fire arm that kills a hundred—something like a machine-gun, (84) Tree, (85) Sama Veda, (86) Brothers, (87) Hatchet, (88) Controlling fierce or wild animals, (89) Independence, (90) Persistance, (91) Land, (92) One who awards punishment, (93) Snake, (94) World, (95) Speech, (96) Fickleness or imbalance of the mind, (97) Getting on a vehicle, (98) Seeing blood and (99) Drying or coagulating of blood, and many other such things are attributed to Kuja by the wise.

विद्याधीशतुरङ्गकोशगणितज्ञानानि वाक्यद्विजाः
पादातं लिपिलेख्यनूतनपटप्रासादकाराहरित् ।। ३४ ।।
शिल्पज्योतिषतीर्थयात्रासुवचप्रासङ्गदेवालया
वाणिज्यं वरभूषणं मृदुवचोवेदान्तमातामहाः ।
दुःस्वप्नं च नपुंसकोत्तरमुखे चर्मार्द्र कांस्यादयो
वैराग्यर्तुविचित्रहर्म्यभिषजः कण्ठाभिचारौ शिशुः ।। ३५ ।।
तिर्यग्दृष्टिसुवर्ग लोकविनयाज्ञातिर्भयो नर्तनं
भक्तिर्हासमतिप्रभातबलहेमन्ताः कसाणः शमः ।
नाभीगोत्रसमृद्धिमिश्रमपदार्थान्यान्ध्रभाषाधिपो
विष्णोपासनशूद्रपक्षिसहजा भाषा चमत्कारता ।। ३६ ।।
काष्ठाथर्वणकर्मगोपुररजांस्युद्यानगुह्यौ समः
सौम्यो ग्रामचरः समप्रकृतिको वायव्यकाष्ठाप्रियः ।
सत्पौराणिकशब्दशास्त्रसुमहारत्नादिसंशोधको
विद्वान्मातुलमन्त्रयन्त्रसुमहातन्त्रादिकाः सौम्यतः ।। ३७ ।।

Budha is the significator of the following: (1) Education, (2) Horses, (3) Treasury, (4) Mathematics, (5) Knowledge, (6) Speech, (7) Dvijas, (8) Infantry, (9) Script, (10) Writing, (11) New clothes, (12) Construction of palaces, (13) Green colour, (14) Sculpture, (15) Astrology and astronomy, (16) Pilgrimages, (17) Wise or good conversation or lecturing, (18) Temples, (19) Commerce, (20) Best ornaments, (21) Soft speech, (22) Vedanta system of philosophy, (23) Maternal grand-father, (24) Bad dreams, (25) Eunuch, (26) Face turned to the north, (27) Skin, (28) Moisture, (29)

Bell-metal and the like, (30) Renunciation, (31) Seasons, (32) Fine palace, (33) Medical practitioner, (34) Neck, (35) Black magic, (36) Child, (37) Looking cross-wise, (38) Heaven, (39) Humility, (40) Collaterals, (41) Fear, (42) Dancing, (43) Devotion, (44) Tendency to laughter, (45) Strong at sunrise or morning, (46) The season of hemanta or the beginning of winter, (47) Scratching ailments, (48) Self-control, (49) Navel, (50) Flourishing of one's own dynasty, (51) Mixed or compound substances, (52) Presides over the Telugu language, (53) Worship of Vishnu, (54) Shudras, (55) Birds, (56) Younger coborns or brothers and sisters, (57) Witty language, (58) Sticks, (59) Atharvana Veda, (60) Carrying out the karmas or religious rites, (61) Towers of temples, (62) Dust, (63) Garden, (64) Sex organs, (65) Evenness, (66) Beneficial nature, (67) Wandering in the villages, (68) Balanced nature and outlook, (69) Fond of the north-western direction, (70) Well-versed in the Puranas or minor epics, (71) Grammar, (72) One skilled in researching and testing the precious stones—Ratna-Parakhi, (73) Scholar, (74) Maternal uncle, (75) Mantras or sacred spells, (76) Yantras or symbolic religious diagrams, (77) Very powerful tantrik and the like.

भूदेवस्वगुरुस्वकर्मरथगो पादातनिक्षेपका
मीमांसो निधिवाजिमाहिषबृहद्गात्रप्रतापा यशः ।
तर्कज्योतिषपुत्रपौत्रजठरव्याधिद्विपात्सम्पदो
वेदान्तप्रपितामहादिपुरुषप्रासादगोमेधिकाः ।। ३८ ।।
ज्येष्ठभ्रातृपितामहेन्द्रशिशिरर्तूग्राणि रत्नं वणिग्
देहारोग्यविचित्रहर्म्यनृपसन्मानोरुदेवास्तपः ।
दानं धर्मपरोपकारसमदृक्चोदङ्मुखो वर्तुल
पीतं ग्रामचरोत्तरप्रियसखान्दोलादिवाग्धोरणीः ।। ३९ ।।
मेदो मध्यपटौ नवीनगृहसौख्यं वृद्धमन्त्रद्विजा
स्तीर्थं जानुसुवर्गलोकसरणं सौख्यप्रदानं गृहम् ।
धीः प्रज्ञाधिककाव्यगोपुरसभासन्मोदसिंहासन
ब्रह्मस्थापनसार्वकालबलमासाः पात्रवैडूर्यकौ ।। ४० ।।
अग्निष्टोममहाफलं मधुरसः सत्त्वं सुखासौख्यके
दीर्घं सौम्यपरेङ्गिते च कनकालङ्कारतन्त्रादिकः ।

वातश्लेष्मसुपुष्परागनिगमाभासामृदुप्रस्तरं
शैवोपासननैष्ठिकत्वचतुरन्ताख्यप्रयाणं गुरोः ।। ४१ ।।

Jupiter is the significator of the following:

(1) Brahmanas, (2) One's own teachers, (3) Religious, social and other duties, (4) Chariot, (5) Cows, (6) Infantry, (7) Deposits, (8) Mimansa or enquiry into jurisprudence and the nature of dharma, (9) Treasure, (10) Horses, (11) Buffaloes, (12) Large or stout body, (13) Valour, (14) Fame, (15) Logic, (16) Astronomy and astrology, (17) Sons, (18) Grandsons, (19) Complaints of the digestive system, (20) Wealth of the elephants, (21) Vedanta system of philosophy, (22) Elders like the great-grand-father, (23) Mansion, (24) Gomedha or hassonite, (25) Elder brother, (26) Grand-father, (27) Indra, (28) Second half of winter, (29) Acts arising from great indignation, (30) Precious stones, (31) Tradesman, (32) Physical health, (33) Strange or peculiar palace, (34) honour from the king, (35) Great gods, (36) Penance, (37) Charity, (38) Dharma, (39) Doing good to others, (40) Impartial outlook, (41) Facing towards the north, (42) Circular forms, (43) Yellow colour, (44) Wandering in the villages, (45) North, (46) Dear friends, (47) Swinging on a plank or on an elephant, (48) Great eloquence, (49) Brain, (50) Cloth of a medium count, (51) Happiness in a newly built house, (52) Old age or old persons, (53) Mantra, (54) Dvijas, (55) Holy water or place of pilgrimage, (56) Knee, (57) Moving towards heaven, (58) House that offers happiness, (59) Intellect, (60) Great proficiency, (61) Great long poems, (62) Towers, (63) Delighting or impressing an audience, (64) Throne, (65) Installation of the idol of Brahma, (66) Cat's eye or lahsunia, (67) The great results of Agnishtoma sacrifice, (68) Sweet juices, (69) Sattvic nature, (70) Happiness and unhappiness, (71) Long, (72) Gentle or benefic, (73) Understanding the minds or thoughts of others, (74) Gold, (75) Decorations, (76) Tantra or technical subjects and the like, (77) Wind complaints (78) Phlegm, (79) Good yellow topaz, (80) Sound knowledge of the sacred texts and scriptures, (81) Soft and pleasant stones, (82) Worship of Shiva,

(83) Performing religious and moral acts strictly, and (84) Travelling in a carriage covered on the four sides.

श्वेतच्छत्रसुचामराम्बरविवाहायद्विपात्स्त्रीद्विजा
सौम्यश्वेतकलत्रकामुकसुखहस्वाम्लपुष्पाङ्गकाः ।
कीर्तियौवनगर्वयानरजताग्नेयप्रियक्षारका-
स्तिर्यग्दृक्कषपक्षराजसदृढामुक्तायजुर्वैश्यकाः ।। ४२ ।।
सौन्दर्यक्रयविक्रयाः सरससंल्लापो जलस्थानकं
मातङ्गस्तुरगो विचित्रकविता नृत्तं च मध्यं वयः ।
गीतं भोगकलत्रसौख्यमणयो हास्यप्रियः केचरो
भृत्यो भाग्यविचित्रकान्तिसुकुमाराराज्यगन्धस्रजः ।। ४३ ।।
वीणावेणुविनोदचारुगमनाष्टैश्वर्यचार्वङ्गता
स्वल्पाहारवसन्तभूषणबहुस्त्रीसङ्ग्रहप्राङ्मुखाः
नेत्रं सत्यवचः कलानिपुणता रेतो जलक्रीडितो
गाम्भीर्यातिशयस्ततश्चतुरवाद्यं नाटकालङ्कृतिः ।। ४४ ।।
केलीलोलकखण्डदेहमदनप्रधानान्यसन्मान्यता
युक्तश्वेतपटप्रियो भरतशास्त्रं राजमुद्राप्रभुः
गौरीश्रीभजने रतिर्मृदुरतिक्लान्तो दिवामातृकः
काव्यादौ रचना प्रबन्धचतुरः स्यान्नीलकेशः शुभम् ।। ४५ ।।
गुह्यं मूत्रसुनागलोकसरणे तत्रापराह्णं तथा
जामित्रस्थलजं रहस्यमुदितं सर्वं वदेद्भार्गवात् ।

Shukra is the significator of the following: (1) White umbrella which is a royal insignia, (2) Good chowrie, (3) Good clothes, (4) Marriage, (5) Income, (6) Bipeds, (7) Woman, (8) Dvijas, (9) Gentle or benefic, (10) White colour, (11) Wife or husband, (12) Happiness from sex-life, (13) Short stature, (14) Acid taste, (15) Flowers, (16) Commands, (17) Fame, (18) Youth, (19) Pride, (20) Conveyance, (21) Silver, (22) Fond of the south-east, (23) Saltish taste, (24) Cross-wise vision, (25) Cough, (26) Fortnight, (27) Rajasik nature, (28) Firmness, (29) Pearls, (30) Yajur Veda, (31) Vaisyas, (32) Beauty, (33) Buying and selling—or buying and selling the articles that contribute to beauty, (34) Pleasant talk arising from mutual love, (35) Watery place, (36) Elephants, (37) Horses, (38) Peculiar or strange poetry, (39) Dancing, (40) Middle age, (41) Music, (42) Enjoyment, (43) Happiness from wife or husband, (44) Precious stones, (45) Love of humour, (46) Swimming, (47) Servants, (48)

Fortune, (49) Strange lustre, (50) Tenderness, (51) Kingdom, (52) Fragrant garland, (53) Taking pleasure in violin and flute, (54) Pleasant movement or walking, (55) Eight kinds of prosperity, (56) Well-proportioned limbs, (57) Frugal in taking food, (58) Season of spring, (59) Ornaments, (60) Possessing many women, (61) Facing the east, (62) Eyes, (63) Speaking truth, (64) Skilled in the fine arts, (65) Semen, (66) Sporting in water with love, (67) Profundity, (68) Excess or eminence, (69) Pleasant musical instruments, (70) Decoration for the dramatic shows, (71) Indulgence in amorous sports, (72) Declining physical form, (73) One who attaches great importance to sex, (74) Receiving good respect or honour, (75) Fondness for having white clothes, (76) Expert in Bharata's Natya Sastra, (77) Having the seal of authority or of the government, (78) Ruler, (79) Fond of worshipping Gauri and Lakshmi, (80) Emaciated from the pleasures of sex, (81) Playing the role of a mother for those born during the day, (82) Skilled in composing Kavyas, minor epics and the like, (83) Blue-black hair, (84) Benefic, (85) genitals, (86) Urine or urinary tract, (87) Moving in the world of the snakes, (88) Strong in the afternoon, and (89) An awareness of the genital organs and the secrets connected with them.

जाड्यादिप्रतिबन्धकाश्वगजचर्मायप्रमाणानि सं
क्लेशो व्याधिविरोधदुःखमरणस्त्रीसौख्यदासीखराः ।। ४६ ।।
चण्डाला विकृताङ्गिनो वनचरा बीभत्सदानेश्वरा-
आयुर्दायनपुंसकान्त्यजखगास्त्रेधाग्निदासक्रियाः ।
आचारेतररिक्तपौरुषमृषावादित्वदीर्घानिला
वृद्धस्नायुदिनान्तवीर्यशिशिरर्त्वत्यन्तकोपश्रमाः ।। ४७ ।।
कुक्षेत्रोदितकुण्डगोलकजनिर्मालिन्यवस्त्रं गृहं
तादृग्वस्तुमनोविचारखलमैत्रीकृष्णपापानि च ।
क्रौर्यं भस्म च नीलधान्यमणिलोहौदार्यसंवत्सराः
शूद्रो विट्पितृकारकोऽन्यकुलविद्यासङ्ग्रहः पंगुता ।। ४८ ।।
तीक्ष्णं कम्बलवस्त्रपश्चिममुखे सञ्जीवनोपायका-
ऽधोदृष्टी कृषिजीवनायुधगृहज्ञातिर्बहिः स्थानकाः ।
ईशान्यप्रियनागलोकपतने सङ्ग्रामसञ्चारिता
शल्यं सीसकदुष्टविक्रमतुरुष्का जीर्णतैलेऽपि च ।। ४९ ।।

दारुब्राह्मणतामसे च विषभूसञ्चारकाठिन्यके
भीतिर्दीर्घनिषादवैकृतशिरोजाः सर्वराज्यं भयम् ।
छागाद्या महिषादयो रतिरतो वस्त्रादिशृंगारता
मृत्यूपासकसारमेघहरणाः काठिन्यचित्तं शनेः ।। ५० ।।

Shani is the significator of the following: (1) Ill-health and other sufferings, (2) Obstruction, (3) Horses, (4) Elephants, (5) Skin, (6) Income, (7) Standards, (8) Distress, (9) Disease, (10) Enmity, (11) Sorrow, (12) Death, (13) Happiness from a woman, (14) Maid-servant, (15) Asses, (16) Outcastes, (17) Persons with strange or mutilated limbs, (18) Roaring in the woods, (19) Disgust, (20) Charity, (21) Lords, (22) Longevity, (23) Eunuch, (24) One born outside the four castes, (25) Birds, (26) Tretagni, one of the three sacred domestic fires, (27) Servant's duties, (28) Doing something other than the traditional or accepted duties, (29) One losing his ego, (30) Telling lies, (31) Lasting long, (32) Wind, (33) Old age, (34) Tendon, (35) Strong at the end of the day, (36) The second half of winter, (37) Indignation, (38) Exertion, (39) Born of a low woman, (40) Born in adultery, (41) A widow's bastard, (42) Dirty cloth, (43) Dirty house, (44) Mind turned to dirty things, (45) Friendship with the wicked, (46) Black colour, (47) Sins, (48) Cruelty, (49) Ashes, (50) Grains in black colour, (51) Precious stones, (52) Iron, (53) Generosity, (54) A year, (55) Shudras, (56) Vital or supporters of the lover, (57) Significator of the father for one born in the night, (58) Learning what belongs to another caste, (59) Lameness, (60) Fierce or severe, (61) Blanket, (62) Facing the west, (63) Remedies for restoring life, (64) Looking downwards, (65) Living by agriculture or farming, (66) One who knows where the arms are kept, manager of an ordnance factory, (67) Cousin, (68) An external position, (69) Fond of the north-east, (70) World of the snakes, (71) Falling, (72) Wandering in the battle fields, (73) Bones, (74) lead, (75) Wrong or wicked valour, (76) Turks, (77) Torn clothes or things, (78) Oil, (79) wood, (80) Brahman having Tamsik quality, (81) Wandering in poisonous places,

(82) Roaming in hilly areas, (83) Long standing fear, (84) Hunter, (85) Strange or ugly hair, (86) Whole kingdom, (87) Fear, (88) Goats and the like, (89) Buffaloes and the like, (90) Indulgence in sex, (91) Displaying amorous intentions in dressing, (92) Worship of Yama, (93) Dogs, (94) Thefts, and hard-heartedness.

छत्रं चामरराष्ट्रसंङ्ग्रहकुतर्ककूरवाक्यान्त्यजाः
पापस्त्रीचतुरन्तयानवृषला द्यूतश्च सन्ध्याबलम् ।
दुष्टस्त्रीगमनान्यदेशगमनाशौचास्थिगुल्मानृता-
ऽधोदृग्भ्रामिकगारुडा यममुखम्लेच्छादिनीचाश्रयाः ।। ५१ ।।
दुष्टग्रन्थिमहाटवी विषमसञ्चाराद्रिपीडा बहिः -
स्थानं नैर्ऋतिदिक्प्रियानिलकफक्लेशोऽहिनिर्ण्मारुताः ।
तीक्ष्णं दीर्घसरीसृपौ सकलसुप्तार्थाः प्रयाणक्षणो
वृद्धो वाहननागलोकजननीताता मरुच्छूलकाः ।। ५२ ।।
कासश्वासमहाप्रतापवन दुर्गोपासका दुष्टता
सांङ्गत्यं पशुभिस्त्वसव्यलिपिलेख्यं क्रूरभाषा त्वगोः ।

Rahu is the significator of the following: (1) Umbrella, (2) Chowrie, (3) Acquiring a kingdom, (4) Faulty logic, (5) Harsh speech, (6) One belonging to a caste outside the four main castes, (7) A sinful woman, (8) A conveyance covered on all four sides, (9) An irreligious person or a Shudra, (10) Gambling, (11) Strong at sunset, (12) Having sex with a wicked woman, (13) going to a different country, (14) Unclean, (15) Bones, (16) Hidden abdominal ulcer, (17) Falsehood, (18) Looking downwards, (19) Perplexity, (20) Emerald, (21) Facing south, (22) Depending on mlechchhas, low castes and the like, (23) Malignant tumor, (24) Great forest, (25) Wandering in difficult places, (26) Suffering from mountains, (27) Staying outside, (28) South-western direction, (29) Complaints of wind and phlegm, (30) serpents, (31) Southern breeze, (32) Severe, (33) Long, (34) Reptiles, (35) Interpretation of dreams, (36) Travels, (37) One muhurta, (38) Old age, (39) Conveyance, (40) World of the snakes, (41) Maternal grand father, (42) Air, (43) Acute duodenal pain, (44) catarrh, (45) Breathing, (46) Great valour, worship of Vana-Durga, (47) Wickedness, (48) Asso-

ciation with animals, (49) Writing Urdu or Persian, and (50) Harsh speech.

चण्डीशेश्वरविघ्नपादिसुरवृन्दोपासना वैद्यका
श्वानः कुक्कुटगृध्रमोक्षसकलैश्वर्यक्षयार्तिज्वराः ॥ ५३ ॥
गंगास्नानमहातपोऽनिलनिषादस्नेहभूतिप्रदाः
पाषाणो व्रणमन्त्रशास्त्रचपलत्वब्रह्मवेतृत्वता ।
कुक्ष्यक्ष्यार्तिजडत्वकण्टकमृगज्ञानानि मौनव्रतं
वेदान्तोऽखिलभोगभाग्यरिपुपीडोत्पन्नतापाल्पभुक् ॥ ५४ ॥
वैराग्यं च पितामहक्षुदतिशूलस्फोटकाद्या रुजः
शृंगीभृङ्गविरुद्धबन्धनकृताज्ञां शूद्रगोष्ठिर्ध्वजात् ।

Ketu is the significator of the following: (1) Worship of the lord of Chandi, Ganesha and others, (2) Medical practitioner, (3) Dogs, (4) Cocks, (5) Vultures, (6) Final salvation, (7) All sorts of prosperity, (8) Consumption, (9) Painful fevers, (10) Bath in the Ganges, (11) Great penance, (12) Wind complaints, (13) Friendship with hunters, (14) Acquiring prosperity, (15) Stones, (16) Wounds, (17) Mantra Shastra, (18) Instability of mind, (19) Knowledge of Brahmn, (20) Diseases of the stomach and eye, (21) Stupidity, (22) Thorn, (23) Knowledge of the animals, zoology, (24) Observing silence religiously, (25) Vedanta, (26) All kinds of luxury, (27) Fortune, (28) Suffering from foes, (29) Sparing in eating, **(30)** Renunciation, (31) Father's father, (32) Hunger, (33) Great pain from peptic or duodenal ulcer, (34) Small pox, or boils and such other diseases, (35) Horned animals, (36) A servant of Shiva, (37) Getting the order of imprisonment revoked, and (38) Conversation or association with Shudras.

14.20 Ketu	Ravi 17.19 Budha 24	Shukra 7.30	Chandra 5.45
	100 1922.5.1		
			2.19 Lagna
Kuja 2			Guru R 18.3 Shani 8.5 Rahu 14.20

We will now illustrate some of these Karakatvas.

Chart 100 is that of Mr. Nanavati. It was alleged that he shot dead the paramour of his wife. The Moon

is weak and as lord of 12 is placed in the 11th aspected by malefic lord of the fourth and ninth lord Kuja. The seventh lord is devoid of aspects. The seventh lord is with Rahu and retrograde Guru. The seventh lord afflicts the Moon. Both body and soul are afflicted and so are the fifth and eighth houses. Shukra is between malefics. Guru's aspect on him shows love and a rival led to the final shoot-out.

23.21 Kuja	5.31 Ketu	11.28 Shukra	L 25.30 Ravi 15.26 Budha 29.20
	101 1958.7.1		
12.39 Chandra	27.56 Shani R	5.31 Rahu	28.41 Guru

Chart 101 shows the seventh lord afflicted by Kuja (lord of 6 and 11). The significator of marriage is in his own house, but is aspected by the powerful Shani from the sixth. The lagna is afflicted by Mars. This girl's husband committed suicide within ten months of the marriage.

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Chapter VI

दशाफल खण्डः
Results of the Major Periods of Planets

तुङ्गे स्वीयगृहेऽधिमित्रभवने मित्रे समे वैरिणी-
त्येवं पापयुते पराजययुते खेटेऽर्कयुक्ते क्रमात् ।
दीप्ता सा स्तिमिता तथा च मुदिता शान्ता च हीना ततो
दुःखा स्याद्विकला खला स्युरपि सा कोपेत्यवस्था नव ।। १ ।।

Planets appear under one of the nine *avasthas*, states. These are:

(i) Dipta - blazing, when the planet is exalted.

(ii) Stimita - stable, when it is in its own house.

(iii) Mudita - delighted, when it is in the house of an adhimitra (highly friendly sign).

(iv) Shanta - Calm, quiescent, when it is in the house of a friendly planet.

(v) Hina - deficient, when it is in the house of a neutral planet.

(vi) Dukkha - sorrowful or dejected, when it is in the house of an enemy.

(vii) Vikala - vexatious, when it is conjunct with a malefic.

(viii) Khala - base or wicked, when it is defeated in the planetary war.

(ix) Kopa - angry, when it is with the Sun, that is, when it is combust.

Notes

The natural relationships of a planet with others get modified by temporary relationships. Then we get Adhimitra (very friendly), mitra (friendly), sama (neutral), shatru (inimical) and Adhi Shatru (highly inimical). Here the author has ignored the last one.

Being with the Sun means combustion. The orb of combustion differs from planet to planet. The degrees given below have to be counted forwards and backwards as well. These are the degrees from the Sun. Within these degrees the planet is combust. These are:

Moon 12, Kuja 17, Budha 14 and when retrograde only 12, Guru 11, Shukra 10 and when retrograde only 8, and Shani 15.

पुण्यं वाप्यथ पापरूपमपि वा कर्मार्जितं प्राग्भवे
तत्पाकोऽत्र तु खेचरस्य हि दशाभुक्त्यादिभिर्ज्ञायते ।
तस्मात्खेटदशाविभाग इह चावश्यं क्रमात्तत्फलं
ज्ञेयं तत्तदनिष्टशान्तिकरणादिष्टं सुखं प्राप्नुयात् ।। २ ।।

The results of the virtuous or sinful actions of the previous life have to be gone through in this life. These are revealed by the planets and their major and minor periods on the basis of the horoscope of a person. Hence it is necessary to know the duration of the major periods of the planets, and the minor periods in each major period. Then one can undertake the necessary remedial or propitiatory activities to overcome any malefic results and to acquire the desired happiness.

अर्केन्द्वारतमःसुरेज्यशनिवित्केत्वासुरेज्याः क्रमात्
षड्दिक्शैलगजैन्दवोष्टचतिधृती चात्यष्ट योगा नखाः ।
दायेशा अपि वत्सराः स्युरथ तज्जन्मेन्दुभं वह्निभा-
द्यावत्तन्नवहृद्विशेषतुलितोऽर्काद्यो हि दायेश्वरः ।। ३ ।।

The major periods of the planets follow the sequence of the Sun, Moon, Kuja, Rahu, Guru, Shani, Budha, Ketu and Shukra. The number of years for the major periods of

the planets are respectively 6, 10, 7, 18, 16, 19, 17, 7 and 20 years. The order or sequence is given above. The major period that operates at the time of birth has to be found out. Count from Krittika to the constellation of the Moon at the time of birth. Expunge multiples of nine. The remainder is to be counted from the Sun onwards.

Notes

The following table gives the constellations, their corresponding planets, and their periods.

Constellations	*Dasa lord*	*Years*
Krittika, Uttara Phalguni, Uttarashadha	Sun	6
Rohini, Hasta, Sravana	Moon	10
Mrigasira, Chitra, Dhanishtha	Kuja	7
Ardra, Svati, Satabhisha	Rahu	18
Punarvasu, Visakha, Purvabhadra	Guru	16
Pushyami, Anuradha, Uttarabhadra	Shani	19
Aslesha, Jyeshta, Revati	Budha	17
Magha, Mula, Asvini	Ketu	7
Purva Phalguni, Purvashadha, Bharani	Shukra	20

Total number of years is 120. Hence it is called Vimshottari and at times it is termed Udu Dasa. Udu means nakshatra, constellation.

The method given by the author can be illustrated in this way. A person was born when the Moon was in Sravana. Counting from Krittika and including Sravana, we get twenty. Dividing by nine we have two as the remainder. The second one from the Sun is the Moon. Hence at the time of birth the native was going through the major period of Moon.

जन्मर्क्षागमनाडिका विघटिकास्तत्तद्दशाताडिता
नाडच्यः षष्टिहता युता विघटिकास्तच्छेद्यराशिर्भवेत् ।
आद्यन्तस्थितनाडिका विघटिकाभिर्भाजिता वत्सराः
शेषं द्वादशभिर्दिनैः खरुतुभिर्निघ्नाच्च मासादिकम् ।। ४ ।।

Note the total duration of the nakshatra in which a person is born. Find how many Ghatikas and Vighatikas are yet to pass after the time of birth. Divide this by the total duration in Ghatikas and Vighatikas. Multiply the product by the number of years allotted to the planet governing that nakshatra. This gives the number of years still to be experienced by the native in that Dasa. The remainder is to be converted into months and days.

Notes

An illustration will make this clear. A person was born at Bombay on the twelfth of October 1989 at 11.30 A.M. The local mean time of Sun rise at Bombay on that day was 5.57 A.M. The time elapsed by the time of birth from Sun rise was five hours and 33 minutes. Multiplying this by 21/2 we get 13 ghatikas and 521/2 Vighatikas. The total is 8321/2 Vighatikas.

The Panchanga gives the ghatikas and Vighatikas from Sunrise—the ending positions. On the 12th of October Satabhisha was upto 19 ghatikas and 46 Vighatikas. The unexpired portion is five ghatikas and 531/2 Vighatikas or 3531/2 Vighatikas.

On the eleventh of October 1989 Dhanishtha ended at 24 Gh. 23 Vgh. Then Satabhisha started. Day and night together make up sixty ghatikas. Thus on the previous day Satabhisha was for 35 ghatikas and 37 Vighatikas. On the 12th of October Satabhisha was upto 19 Gh. 46 Vighatikas. Adding the two we get 55 Ghatikas and 23 Vighatikas. This works to 3323 Vighatikas.

Satabhisha refers to Rahu whose Dasa is for eighteen years. Then we have:

$$353\frac{1}{2} \times 18 \div 3323 = \frac{6363}{3323}$$

This gives one year, ten months, and 29 days as the portion of Rahu's major period yet to be gone through from the date of birth.

Now-a-days we have the Ephemeris. They generally give the positions of the luminaries and planets on every day at 5.30 A.M. Now Lahiri's Ephemeris places the Moon on the twelfth at 5.30 A.M. in Kumbha at 14°.53'.18". On the thirteenth at 5.30 A.M. the Moon is in Kumbha at 29°.36'.18". During these twenty four hours the Moon has traversed 14°.43'. The birth being at 11.30 A.M. the time is six hours after 5.30 A.M. During this time the Moon covers 3°.40'.45". Adding this to 14°.53'.18" we get Kumbha 18°.34'.3". From Mesha it is 19114 minutes and three seconds.

Each nakshatra covers 800 minutes, and each quarter of a nakshatra is for 200 minutes. Dividing 19114'.3" by 200 we get 955 quarters and 114'.3". Dividing 19114'.3" by 800 we find that twenty three constellations are over, and in the 24th 714'.3" are over. The 24th is Satabhisha from Asvini. It gives Rahu mahadasa at birth. From the duration of 800' for a constellation deduct 714'.3". We get 85'.57" or 5157 seconds. Multiply this by eighteen, the years of Rahu. The product is 92826". Eight hundred minutes of a nakshatra give 48000 seconds. Since we have converted the remainder into seconds, divide it by 48000. We get one year, eleven months and six days as the balance of Rahu mahadasa at the time of birth. This is the correct balance as compared with that derived from the Panchanga. There is only a difference of seven days.

तत्तत्खेटदशादशा विनिहता मासाः पुरोक्तस्तत-
स्त्वन्त्याङ्कस्त्रिगुणो दिनानि सततं त्वेवं हि चान्तर्दशाः ।
तद्भुक्तिस्तु दिनीकृता करहृता तत्तदशाताडिता
नाड्याद्या विदशा वियद्रसहृता चेत्सा दिनाद्या भवेत् ।। ५ ।।
तद्वत्सूक्ष्मदशादयोऽपि गदिताश्चैको विशेषोऽस्ति तद्
घस्राद्या घटिकादिरूपमिह चाधोऽधो व्रजन्ति क्रमात् ।

The method for obtaining the duration of an antar dasa is explained now. Note the number of years allotted to a planet whose major dasa is running. Multiply it by the number of years given to a planet whose sub-period is required. Multiply the number in the place of the units by three. The result is the number of days. The numbers in tens and hundreds give the months of the antardasa. Thus we get the durations of each sub-period in a major period.

Convert the duration of the antardasa in days. Multiply it by the number of years given to the planet concerned. Divide the product by 120. The result is the duration of the sub-sub period (Vidasa) of the planet in the antardasa of another. The remainder is to be converted into ghatikas and Vighatikas.

Still a sub-period of this sub-sub-period can be obtained. This is the sukshma Dasa of a planet. The numbers arrived at will be the duration of the sukshma dasa in days, ghatikas and Vighatikas.

Notes

Take Rahu dasa which has 18 years. The first period will be that of Rahu, and the last that of Kuja. We require the sub-period of Shani who has 19 years. Multiply the two. The product is 342. The figure in units multiplied by three gives the number of days. The sub-period of Shani in Rahu is thus for 34 months and six days. The first Vidasa in the antardasa of Shani is that of Shani and the last is that of Guru. Now we want vidasa of Shani in Shani's antardasa. By converting the sub-period of Shani into days we get 1026 days. Multiply it by Shani's years (19) because we want the Vidasa of Shani. The product is 19494. Dividing this by 120 we get 162 days. The remainder is 54. This is to be converted into ghatikas. Multiply this by 60 and divide it by 120. We get 27 ghatikas. The Vidasa of Shani in the antardasa of Shani during the major period of Rahu is for five months, twelve days and 27 ghatikas.

Similarly for Sukshma Dasa, multiply the vidasa period by the years of the lord of the sukshma dasa, and divide it by 120. Thus for Budha's Sukshma Dasa in Shani's Vidasha we get 162 days 27 ghatikas x 17 ←/ 120 = 23 days and 191/2 Vighatikas.

सूर्योत्कृष्टदशा करोति सुतधीप्रज्ञाधिकारोच्छय-
ज्ञानार्थागमकीर्तिपौरुषसुखप्राप्तीश्वरानुग्रहान् ।। ६ ।।
भानोः पापदशातिकष्टविबलोद्योगार्थहान्यामया-
रातिक्षोभमहीशकोपजनकारिष्टादिबाधोदयान् ।

When the Sun is highly beneficial in a chart, during his major period he gives sons, intelligence, wisdom, power or authority, knowledge, access to wealth, fame, powers, happiness and the favour of God. If the Sun is a malefic to the native or is malefically situated, the native has great suffering, and his efforts become fruitless. One has then loss of money along with ill-health, worries and troubles from foes, displeasure of the ruler, danger to the father and other similar things.

चन्द्रोत्कृष्टदशा करोति जननीश्रेयस्तटाकादिकः
क्षेत्रारामगृहापसद्विजवरश्रीशोभनान्दोलिकान् ।। ७ ।।
इन्दोः पापदशान्नहीनकृपणानन्दार्थनाशामय
प्रज्ञाहीनजुगुप्समातृहरणक्रोधादिशीतज्वरान्।

If the Moon is highly beneficial and powerful, during his major period one experiences the prosperity of the mother's well-being, digging tanks and the like, lands, gardens (or sacred places or public buildings), house, blessings of the dvijas, wealth, auspicious events, and palanquins. When the Moon is a malefic, during his period one has want of food, misery, loss of pleasure and money, ill health, absence of knowledge, and he will be a source of disgust to others. He loses his money, becomes irritable, and is subject to malarial fevers.

भौमोत्कृष्टदशा करोति वसुधाप्राप्तीष्टवस्त्वागमः
प्रज्ञास्वच्छमनः पराक्रमधनारातिक्षयांश्चानुजान् ।। ८ ।।
पापाङ्गारदशानुजार्तिकलहं क्षेत्राग्निबाधाव्रणा-
दिक्षीणादिमहीशपीडसुजनक्रोधासिवेधामयात् ।

When Kuja is highly beneficial, during his major period the native has lands, acquisition of desired objects,

wisdom, clarity of mind, valour, money, destruction of foes, and younger brothers. If he is unfavourable, one experiences distress to younger brothers, quarrels, troubles related to lands and fire, wounds, loss of eye or eye-sight and the like. There is suffering from the government, anger of the wise, wound or cut from sword, and diseases.

सौम्योत्कृष्टदशा करोति वसनानन्तार्थधान्योच्छ्रय-
श्रेयः सौख्यगृहस्वबन्धुविजयप्राप्तीष्टवस्त्वागमान् ।। ९ ।।
बोध्या पापदशा विदेशगमनक्रोधस्वबन्धुक्षय-
प्रज्ञाहीनवणिग्जनार्तिकलहक्षेत्रार्थनाशापदः ।

When Budha is beneficially disposed during his period one has good clothes, immense wealth, increase in food grains, prosperity, happiness, home, relations, success and possession of desired things. If he is a malefic, during his period one has journey to foreign countries, anger or irritability, loss of relatives, deterioration of the intellect, worries from the trading community, quarrels, loss of lands, loss of money, and dangers.

जीवोत्कृष्टदशा करोति विपुलग्रामाधिकारात्मज-
श्रीसौभाग्यगुणाकराश्रितजनाश्वान्दोलिकावैभवान् ।। १० ।।
जैव्या पापदशा महीसुरभयाधिव्याधिधैर्यच्युता
धान्यानर्थमहीसुरार्तिजनकक्रोधाशनार्तिक्षयान् ।

When Guru is strong and favourably situated, during his period the native has enough clothing, endless wealth, food-grains, status, prosperity, happiness, house, relatives, success, luxuries and acquisition of desired things. If he is a malefic during his period he has displeasure of the rulers, worries and anxieties, diseases, loss of courage, absence of food grains, lack of money, troubles from the Brahmanas, anger of the father, worries about food, and consumption.

शौक्री श्रेष्ठदशा करोति सुखसौभाग्योच्छयान्दोलिका-
ष्टैश्वर्यायतधर्मबुद्धिकनकारामाश्वगीतोत्सवान् ।। ११ ।।
शौक्री पापदशा कलत्रभयकृन्नीचार्थहानिप्रदा-
त्यन्तस्तेयमहाप्रदोषविपुलस्त्रीवर्गरोगोद्भवान् ।

When Shukra is beneficially disposed, during his period one has happiness, prosperity, great position, palanquins, eight forms of wealth, mind directed towards dharma, gold, gardens or sacred places, horses and music festivals. If he is malefically disposed during his period one has fear about his wife (or her husband); he becomes wicked and base. There is loss of money. There is great thievishness and he commits serious mistakes in life. He suffers diseases arising from his contacts with many women.

मन्दोत्कृष्टदशा करोति विभवप्रज्ञादियज्ञादिक-
क्षेत्रग्रामपुराधिनायकबहुव्यापारदक्षोत्सुकान् ।। १२ ।।
मान्दी पापविषप्रयोगधनहृद्देहाद्यनर्थोदयान्
राजक्रोधविरुद्धकार्यविकलान् रोगादिबाधोदयान्।

When Shani is beneficially disposed, during his period the native becomes prosperous. He has good intelligence and he performs various sacrifices and rituals. He acquires lands and becomes the head of a village or a town. He becomes a good tradesman. He is successful in a variety of activities and is always full of enthusiasm. If Shani becomes a malefic, during his period, one has prisoning, loss of wealth, physical and other ailments, and anger of the ruler. He indulges in forbidden activities, is crippled and suffers from diseases.

राहूत्कृष्टदशा करोति सकलश्रेयोमहद्राज्यकृ-
द्धर्मार्थागमपुण्यतीर्थचलनज्ञानप्रभावोदयान् ।। १३ ।।
राहोः पापदशाऽहिभीतिविषजः सर्वाङ्गरोगार्तिकृ-
च्छस्त्राग्न्यन्त्यविरोधवृक्षपतनारातिप्रपीडादयान् ।

When Rahu is favourably placed, during his period he gives full and complete prosperity, great position of authority, Dharma, wealth, knowledge of scriptures, pilgrimages, knowledge, influence and rise. When he is not so placed, one has fear from snakes, fear of poison, ailments and troubles of the entire body, danger from weapons and fire,

enmity of the low born, fall from a tree, and torture from enemies.

केतूत्कृष्टदशा करोति विजयक्रूरक्रियार्थागम-
म्लेच्छक्ष्मापतिलब्धभाग्यकवनप्रारम्भशत्रुक्षयान् ।। १४ ।।
केतोः पापदशाऽतिकष्टविफलानर्थक्रियोद्योगह-
च्छूलास्थिज्वरकम्पनद्विजजनद्वेषातिमूर्खक्रिया ।

If Ketu is favourably posited, during his period the native experiences success, acquisition of wealth after undertaking cruel or difficult activities, good fortune from a Mlechchha ruler, beginning of poetical efforts, and destruction of foes. If he is unfavourable, during his period, one has great difficulties, failures, useless or unprofitable works, loss of job, peptic ulcers, bone-fever, quivering, hatred of the Brahmanas, and obstinate or idiotic follies.

Notes

In all these results, we have to find out whether a planet is favourable or unfavourable. A natural benefic can become a functional malefic as in the case of Guru for Vrishabha, Karka and Tula lagnas. A benefic in malefic houses like 6, 8, 12 can become a malefic. By owning kendras the natural benefic may turn malefic, while a natural malefic may become a benefic. Slokas 90 to 96 of the second kanda of this text clarify some of these points. Hence great caution is required in determining whether a planet is favourable or not.

<table>
<tr><td></td><td></td><td>11.28
Ketu</td><td></td></tr>
<tr><td></td><td rowspan="2">102
1863.7.28</td><td></td><td>Ravi 15.7
Budha 11.50</td></tr>
<tr><td>13.45
Chandra</td><td></td><td>Kuja 6.8
Guru 28.29</td></tr>
<tr><td></td><td>11.28 Rahu
L 0.26</td><td></td><td>10.17
Shukra
9.5 Shani</td></tr>
</table>

Consider chart 102. Here from lagna Guru is lord of 2 and 5, a natural benefic situated in the tenth in a friend's house and with a friend. Kuja as the lord of lagna and Shani as lord of a kendra are benefics, and they aspect the lagna. The ninth and the tenth lords mutually

aspect from the third and the ninth. Most of the planets are in the second half. Kuja in the tenth in Ravi's house rules over locomotion. The native is Henry Ford, a name to be reckoned with in automobile industry.

In chart 103 Guru is a functional malefic as his mula trikona is the sixth house. But he is well situated. Shani is a benefic as lord of a Kendra, and his ownership of the eighth is not a disadvantage. But the aspect of the lord of 3 and 12 on him is not desirable. The yoga karaka Kuja is exalted and aspects the tenth, his own house. Rahu is adverse. In September 1948 he had the start of Guru mahadasa with mixed fortunes. In 1983 his Budha mahadasa started and he is back in power (tenth house aspected by Kuja and Shani) as the Chief Minister of Tamil Nadu. The lord of the sixth in the fifth and that too Guru gave his outlook a casteist turn. It is the chart of Mr. K. Karunanidhi. These two charts show the actual problems to be faced by an astrological interpreter.

	25.30 Budha	24.44 Chandra Ravi 19.33	23.44 Shukra
Ketu 4.2	103		L 17.2
28.24 Kuja	1924.6.3		Rahu 4.2
	22.36 Guru R	3.21 Shani R	

लग्नात्कोणगतौ च वित्तमदनस्थानेश्वराभ्यां तमः
खेटौ संयुतवीक्षितौ निजदशाकाले हि मृत्युप्रदौ ।। १५ ।।
नेत्रद्यूनगतौ त्रिकोणपतियुग्दृष्टौ धनायुष्प्रदौ
तद्भावेश्वरयुक्तपापखचरो मृत्युं विधत्ते नृणाम् ।

Rahu or Ketu in a kona (1, 5 and 9) with or aspected by the lord of the second or seventh house causes the death of the native during his major period. If Rahu or Ketu occupies the second or the seventh house from the lagna and is with or aspected by the lord of 1, 5, or 9, he gives long life and wealth. Any malefic planet in conjunction with the lords of 2, 7, 5 or 9 brings about the native's death. Rahu or Ketu with the lord of that sign also causes death of the native.

स्यातां केतुविधन्तुदौ द्वितनुभे केन्द्रत्रिकोणेश्वरे-
र्युक्तौ वा तदधीश्वरौ यदि तयोः पाकेऽर्थराज्यप्रदौ ।। १६ ।।
तावेव व्ययशत्रुरन्ध्रसदनाधीशैश्च युक्तेक्षितौ
नृणामल्पफलप्रदौ च जननीं तद्वर्गसंहारकौ ।

When Rahu and Ketu are in common (dvisvabhava) signs, and when the lords of those signs or Rahu and Ketu are with the lords of kendras and konas, the native has wealth, power and the like during their periods. If they are with or aspected by the lords of 6, 8 or 12, there is little benefit to the native. But during their major period the native's mother or his maternal relatives will die.

Notes

In chart 83 Rahu is not in a common sign. But he is aspected by the lord of the twelfth situated in the sixth. As soon as his major period started, his maternal grand mother passed away. That is, the principle given here has to be modified. But being with the lord of the ninth, Rahu gave him very good education.

तावेव स्थिरचञ्चलर्क्षसहितौ केन्द्रत्रिकोणाधिपै-
र्युक्तावप्युभयोश्च यः शुभगृहे स स्यान्महाभाग्यदः ।। १७ ।।
पापर्क्षस्थतमोग्रहौ विफलदौ केचिज्जगुः सौख्यदौ
तौ द्वौ पापगृहस्थितौ शुभयुतौ स्यातां महामारकौ ।

When Rahu or Ketu are in a fixed or in a movable sign, and are with planets owning a Kendra or a kona, they will give great fortune during their major periods. But if they are in a bad house, they do not give any good results. Some authorities, however, say, they bring happiness. When Rahu and Ketu are in a malefic house with benefics, they cause death of the native.

Notes

In the chart of Mrs. Gandhi, already given, Rahu is in the sixth from lagna and from Shani whose major period

Ketu 4			Kuja .25 L 12.33
	104 1755.11.2		
Shani 2			
	Budha 12	Shukra 20 Chandra 1 Ravi 19	Rahu 4 Guru 17

started in November, 1970. The sub-period of Rahu was from June 1984. This Rahu is with Shukra, lord of a Kendra. Just six months after Rahu's sub-period started she was assassinated. Consider chart 104. Here Rahu is in a kendra with the lord of two kendras. Guru is also a maraka. The two are aspected by Kuja, the lord of 6 and 11. The owner of that house is in the sixth, exchanging signs with the sixth lord. The chart belongs to Marie Antoinette who died tragically in the sub-period of Rahu during the major period of Guru. Instead of Rahu, Guru killed her.

रिःफाष्टारिगृहस्थितौ तदधिपैर्युक्तेक्षितौ हिंसकौ
स्यातां मारकसंयुतौ तदधिपैस्तावेव मृत्युप्रदौ ॥ १८ ॥
तद्भावेषु च केंद्रकोणपतिभिर्युक्तौ क्वचित्सौख्यदौ
चेद्व्याधिव्रणदुःखखड्गसलिलाच्चोद्बन्धनान्मृत्युदौ ।

When Rahu or Ketu are in 6, 8 or 12 and are with or aspected by the lord of any of these houses, they bring harm to the native. When they are with maraka planets or with the lords of 6, 8 or 12, they cause death to the native. But if they are associated with the lords of kendras or konas and are in houses 6, 8 or 12, they give some happiness, and later bring about the native's death through disease, wounds, misery, wounds from swords, drowning, or death by imprisonment.

Notes

This is not correct. In chart 83 Rahu is in the eighth and he is with the lord of the ninth. He is aspected by the lord of the twelfth, Shani. Kuja owns also the second house. The native completed his Rahu Dasa, had a very good education, and was well settled in life during Rahu's period.

Rahu 25		Guru 5	
	105 1893.11.9		
Shukra 9	Budha 18 Chandra 2	L 21 Kuja 2 Ravi 24	Shani 28 Ketu 25

He is alive and running the major period of Budha. This may be due to other factors. We cannot therefore brush aside the author's interpretation. Consider chart 105. Here Rahu is in the sixth aspected by yoga karaka Shani (lord of 4 and 5). He had many setbacks in life and put an end to his life by drowning. The twelfth lord is in the second aspected by the sixth lord from the eighth and by Shani from the twelfth. Guru is aspected by Kuja, lord of two maraka houses. Lord of lagna and the Sun are in the houses of their foes. They do not promote longevity and he died in June 1930. Kuja and Shani being very close, they gave suicidal tendencies.

भ्रातृप्राप्तिचतुष्टयेषु बलिभिर्योगग्रहैरन्वितौ
सम्पत्सौख्यसुतार्थराज्यकरिणौ यानोत्कटानिच्छतः ॥ १९ ॥
तावेव स्मरराशिपेन यदि वा वित्ताधिपेनाश्रितौ
ताभ्यां दृक्पथगौ तदा धनहरौ स्यातां महामारकौ ।

If Rahu and Ketu are with powerful yogakarakas and are in 1, 3, 4, 7 or 10 they give wealth, happiness, money, children, governmental power, and conveyances of the best type. But if they are with the lords of the second and seventh houses or if they are aspected by these lords, they bring about loss of wealth and death.

तुङ्गं तद्वृषभश्च वृश्चिक इति स्याद्राहुकेत्वोर्गृहौ
कुंभोऽलीमिथुनाङ्गने तु भवतो मूलत्रिकोणाभिधे ॥ २० ॥
सिंहः कर्कटको द्वयो रिपुगृहौ तौली मृगो मित्रभे-
ऽजोदेवेज्यगृहे समेऽखिलबलं तुङ्गादिगौ तौ यदि ।

Rahu is exalted in Vrishabha and Ketu in Vrischika. The own house of Rahu is Kumbha, and Ketu's is Vrischika. Rahu's mulatrikona is Mithuna, and Ketu's is Kanya.

Simha is an inimical sign to Rahu and Karka to Ketu. Friendly sign for Rahu is Tula, and for Ketu it is Makara. Their neutral signs are Mesha, Dhanush, and Mina. They have the greatest strength when they are exalted. At other places we have to calculate their strength by the rule of three. In this we have also to consider the nature of the houses and their relation to these houses.

Notes

According to *Phala Dipika* the benefic signs for Rahu are Vrishabha, Karka, Mesha, Vrischika and Kumbha; and for Ketu these are Mina, Kanya, Vrishabha and the second half of Dhanush. Their enemies are said to be the Sun, Moon, and Guru while Kuja is Neutral (4.5; 2.35). Rahu functions like Shani, and Ketu like Kuja (8.34). The Guru cannot be the foe of Ketu. Different opinions are given by different authorities.

Parasara and Jaimini make Kumbha the own house of Rahu, while Ketu's own house is Vrischika (Parasara 35.77).

One authority states that Rahu is exalted in Mithuna, has own house and mulatrikona in Kumbha. His exaltation degree is 20. Others say that the mula trikona is Kanya and his enemies are Ravi, Chandra, and Kuja.

Jaimini takes Ketu to be a benefic in certain contexts. This seems to be valid because Ketu is a Moksha Karaka. Then his friends are Ravi, Chandra, Kuja, and Guru. The others are the friends of Rahu.

The different views about their own houses, exaltation, and mulatrikona are tabulated for a proper study and investigation by those interested.

	Own house	*Exaltation*	*Mulatrikona*	*Friends*
1. Jyotisharnava-Navanita	All houses			
2. Uttara Kalamrita				
(a) Rahu	Kumbha	Vrishabha	Mithuna	
(b) Ketu	Vrischika	Vrischika	Kanya	

	Own house	*Exaltation*	*Mulatrikona*	*Friends*
3. Parasara				
(a) Rahu	Kumbha or Kanya	Vrishabha	Karka	
(b) Ketu	Mina or Vrischika	Vrischika	Dhanush	
4. Phala Dipika				
(a) Rahu				Shani, Budha, Shukra
(b) Ketu				Shani, Kuja
5. Gopala Ratnakara				
(a) Rahu	Kanya	Mithuna	Simha	Shani, Shukra
(b) Ketu	Mina	Dhanush	Kumbha	Ravi, Chandra, Kuja
6. Chamatkara Chintamani				
(a) Rahu				Shani, Budha, Shukra
(b) Ketu				Ravi, Chandra, Kuja

In our own view based on five decades of experience, Rahu's own house is Kumbha, exaltation is on 20° of Mithuna, and mula trikona is Vrishabha. Ketu's own house is Vrischika, exaltation is on 6° of Dhanush, and mula trikona is Vrischika.

Guru with Rahu causes a Chandala yoga. Guru with Ketu gives Jnana and Moksha if situated in a favourable place. We associate Ketu with the friends Sun, Moon, Mars and Jupiter. The readers are requested to investigate further.

यद्यद्भावगतौ यदीशसहितौ प्राग्वत् त्रिसम्बन्धगौ
तद्दाये दिशतोऽत्र वीर्यसहितौ खेटान्निरस्येतरान् ॥ २१ ॥
तौ द्वौ यस्य गृहे खगस्य वसतस्तद्वीर्यमेवानयो-
र्भावत्याप्यखिलं शुभाशुभफलं नाथानुसाराद्वदेत् ।

When Rahu and Ketu are strong in a Bhava, or when they are related to the owner of that sign by conjunction, mutual aspect, or exchange, they give results independently. The effects of other planets do not come in their way. They acquire the strength of the lord of the house in which they are posited. The good and bad results of the bhava they occupy are to be interpreted in the light of the strength of the lord of that house.

Notes

The results given by Rahu and Ketu are said to be determined by the strength of the owner of that sign. Then there is no need to mention that they have own houses, exaltation signs, and mulatrikona houses. We can say at the utmost that the Bhava and its owner modify the results which they are expected to give.

दायेशस्थगृहं प्रकल्प्य च तनुं तस्माच्च भुक्तीश्वर-
स्थानाद्यं युतिदृग्भवं बलमपीहालोच्य तच्चोभयोः ॥ २२ ॥
नान्योन्यं यदि षष्ठनैधनगृहस्थित्यादिकं शोभनं
चेतौ तत्र विरुद्धभावसहितौ वीर्यानुसाराद्वदेत् ।

When the major period of a planet is running at a given time, treat the sign occupied by that planet as lagna. Then note the sign occupied by the lord of the antardasa. Reckon it from the sign having the lord of the major period. Note the strength of these in the light of their conjunction with or aspects from other planets. If these are not in the sixth and the eighth houses from each other, the results will be good. Otherwise malefic results appear, depending on their strength.

केन्द्राधीश्वरकोणनायकदशाश्चान्तर्दशाः शोभनाः
सामान्याश्च धनत्रिलाभभवनाधीशग्रहाणां दशाः ॥ २३ ॥
षष्ठाष्टव्ययभावनायकदशाः कष्टा भवेयुः सदा
नेतुर्लग्नमपीक्ष्य तत्र च वदेत्तत्तद्दशाभुक्तिषु ।

The dasas and antardasas of planets owning kendras

and konas are highly beneficial or auspicious. Those owning houses 2, 3 and 11 give average results. Those of the planets owning houses 6, 8 and 12 are always difficult or troublesome. These results should be given only after examining the position and house occupied by the lords of the dasa and antardasa.

पाकेशाध्युषितान्त्यशत्रुनिधने संस्थो विपाकेश्वरः
तच्छत्रुर्भवतीह लाभधनभे सोत्थात्मजे बन्धुभे ॥ २४ ॥
भाग्ये वा दशमे समन्वितखगस्तच्छोभनाख्यो महान्
तत्कामान्वितखेचरश्च शुभदः पाकेशयुक्तोऽपि च ।

When the lord of the antardasa is in the sixth, eighth or twelfth house from the lord of the major period, he becomes the enemy of the mahadasa lord. When the antardasa lord is in houses 2, 3, 4, 5, 9 or 10 from the mahadasa lord, he gives auspicious and prosperous results. The antardasa lord will be equally beneficial when he is with the lord of the major period or in the seventh from him.

पाकेशस्तु खलोऽयुतः शुभखगः पापं युतः शोभनो
मिश्रं चायुतयोगकृद्दिशति तत्पाप्राधिकं दीनताम् ॥ २५ ॥
योगं चैव मृतिं यदा युगपदेवैकस्तु दातुं क्षम-
स्तस्यादौ स्वविपाक एव सुमहद्योगं प्रकुर्यादसौ ।

When the lord of the major period is a malefic and the antardasa lord is a benefic the results will be bad, if they are not conjoined. If they are associated with one another, there are mixed results. The antardasa lord may be a yoga karaka; but if he is not conjoined with the lord of the mahadasa, the results are unfavourable and sorrowful. If the lord of the mahadasa is capable of giving both yoga and death, he will first give results of the yoga in his own antardasa.

यादृक्खेटमहादशा सुफलदा कृत्स्ना खला भुक्तय-
स्तद्वच्छोभनदास्तदीयमरणं दूरादपास्यत्यसौ ॥ २६ ॥
अन्यत्र द्युचरः शुभा शुभफलं कुत्रापि नो यच्छति
स्याद्यच्छेद्यदि सर्वतोऽपि हि दशा सा निष्फलेत्यूचिरे ।

When the whole major period of the yogakaraka mentioned above is entirely auspicious, and if the sub-period of the malefics also are good, the sub-period that can cause death gets postponed by the yoga karaka planet. A Dasanatha like this does not give mixed results. If he gives mixed results, his major period is fruitless. This is the opinion of the ancients.

Notes

The dasa natha (lord of the major period) is not expected to give good results in his own sub-periods. If he does, the remaining sub-periods will prove fruitless. But if the last sub-period of the previous planet gives good results, he will improve the position in his own sub-period. Possibly this is the meaning of the author.

देवेज्यो भृगुजे भृगुः सुरगुरौ तौ चेन्मिथो पाकगा-
वन्योन्यं शुभभावगौ बलयुतौ सत्खेटयुग्वीक्षितौ ॥ २७ ॥
राजा स्यात्सचिवोऽथवा बहुधनी स्त्रीपुत्रसौख्यान्वितो
यज्ञादिक्रतुकृत्सुतोदयविवाहाद्युत्सवानन्दितः ।

Guru and Shukra in their mutual major and sub-periods will make the native a king or a minister. They give wealth, happiness with wife and children. But they must be in benefic houses, strong, and are with or aspected by benefics. The native will perform sacrifices and other rites, has the birth of children and performs marriage and other similar auspicious things.

तावन्योन्यरिपुव्ययाष्टमगतौ तद्भेशदृष्टौ युतौ
तद्भेशत्वयुतौ खलेक्षणयुतौ स्थानादिवीर्योनितौ ॥ २८ ॥
दारापुत्रवियोगदौ च बलवद्विप्रेन्द्रविद्वेषदौ
स्त्रीसंसर्गभवार्तिदौ नृपभयापस्मारभीतिप्रदौ ।

When Guru and Shukra are in the sixth and eighth from each other, or in the second and twelfth from each other; or when they are with or aspected by the lords of these houses (2 and 12, 6 and 8 from them); or when they own these houses and are also with or aspected by malefics,

and when they are weak in sthana bala (positional strength) then during their major and sub-periods they will bring about separation from wife (or husband) and children, hatred of the strong Brahmanas, trouble through the liaison with women, fear from the ruler, and fear of epilepsy.

भृग्वार्की यदि तुङ्गभे स्वभवने वर्गोत्तमादौ स्थितौ
तुल्यौ योगकरौ तथैव बलिनौ तौ चेन्मिथौ पाकगौ ॥ २९ ॥
भूपालो धनदोपमोऽपि सततं भिक्षाशनो निष्फलः
तत्रैकस्तु बली परस्तु विबलश्चेद्वीर्यवान्योगदः ।

Now the author makes some observations on Shukra's sub-period in Shani's major period, and on Shani's sub-period in Shukra's major period.

If Shukra and Shani are in their exaltation, own sign, or Vargottama, and if they are strong and powerful to give rise to yoga, then in their mutual periods and sub periods they will make even a king or a kubera (lord of wealth) a beggar seeking alms. He becomes powerless. If one of these is strong and the other weak, the yoga comes from the strong planet.

Notes

Chart 106 is that of Mr. N. Sanjeeva Reddi, a former president of our country. Shani is Vargottama and is with Shukra in navamsa. The two are in two and twelve from each other. One is a yoga karaka. But when Shani's antardasa in Shukra started, he had to undergo heart-surgery. Shukra made him the President of the union of India. But in Shani's sub-period (placed in the sixth from lagna and in the second from Shukra), he had a serious physical ailment.

<table>
<tr><td>Kuja 16.15
Rahu 7.45</td><td>Shukra 3.37
Budha 20.34</td><td>Ravi 5.29
Shani 13.38</td><td></td></tr>
<tr><td></td><td colspan="2" rowspan="2">106
1913.5.19</td><td></td></tr>
<tr><td></td><td></td></tr>
<tr><td>Guru 24.53 R
L 19.10</td><td></td><td>27.20
Chandra</td><td>7.45
Ketu</td></tr>
</table>

	Chandra 12	Ketu 24.50	
27.6 Shukra	107		
Ravi 23.17 Budha 19.45 Kuja 13.41	1900.2.5		
Shani 9.1 L 17	Guru 14.38 Rahu 24.50		

In chart 107 Shani is well placed in lagna and Shukra is in Shani's house. They are in sextile. The second and sixth and the ninth houses gave him a stroke from which he did not recover. As soon as Shani dasa started he passed away in March 1977.

When Shani and Shukra are well placed from each other and from the lagna their mutual periods are unfavourable. In the examples given above, they are not well placed mutually and yet they gave malefic results. This is contrary to the author's statement. It is a warning that we should not blindly accept what is given in the texts. We have to reckon with other factors. In chart 93 Shukra is in an upachaya; and it is not he who killed the native but Shani.

In chart 108 Shani and Shukra are in mutual kendras. Shani is debilitated, but is with Guru. Shukra and Kuja are yoga karakas. Kuja aspects Shukra, Shani aspects both. What happened? From 1906 he had the major period of Shani and it nourished him. Budha in Shani's house made him President Roosevelt. Ketu in Shukra's house, functioned like Shukra and became a maraka. In their mutual periods Shani and Shukra only impaired his health.

	Shani 13.52 Guru 24.42	Ketu 13.27	Kuja 4.47 Chandra 13.37
4.55 Budha	108		
Shukra 13.48 Ravi 18.51	1882.1.30		22.4 Lagna
	13.27 Rahu		

The principle given by the author needs to be read along with the modification given in the next verse. In essence the rule is valid, not in details. This is because it

gets modified by the ownership and placement of the two and the aspects on them.

तौ द्वावप्यबलौ व्ययाष्टरिपुगौ तद्भावपौ वाऽपि तत्
तद्भावेशयुतौ तदा शुभकरौ सौख्यप्रदौ भोगदौ ॥ ३० ॥
एकः सद्भवनाधिपस्तदपरश्चेद्दुष्टभावेश्वर-
स्तावप्यत्र सुयोगदावतिखलौ तौ चेन्महासौख्यदौ

If Shukra and Shani are both weak and are placed in the sixth, eighth or twelfth houses from each other, or if they own such houses, or if they are with the lords of these houses, they become in their mutual periods beneficial and they give happiness and enjoyment. If one owns a benefic house and the other a malefic one, even then they give auspicious results. If both are malefics, even then they are highly favourable.

Notes

This verse gives the exceptions proved by the examples given under the previous verse. Consider chart 109. Here both Shani and Shukra are benefics. Shani is debilitated and aspects Shukra who is in his own house. Shukra is not combust. He inherited a huge property, a Press having a daily, a weekly and a monthly from his father-in-law in the major period of Shukra. One owns the eighth house and the other is aspected by the lord of the sixth. The principle is sound.

	Shani 7.37 Rahu 22.33		
	109		
Shukra 26.8 Ravi 11.49	1911.1.25		
Budha 19.7 Kuja 2.49	Chandra 20	22.33 Ketu 20.6 Guru Lagna (9)	

शन्यर्कौ निजराशितुंगभगयोस्तत्तन्नवांशेऽपि वा
संस्थौ कोणचतुष्टयाख्यगृहगौ तद्भावनाथावपि ॥ ३१ ॥
भुक्तौ तु द्युमणेः सदा नृपजनप्रीतिं च लाभादिकं
चेन्मन्दस्य सुखं धनं च विजयं तौ चेत्खलौ हानिदौ

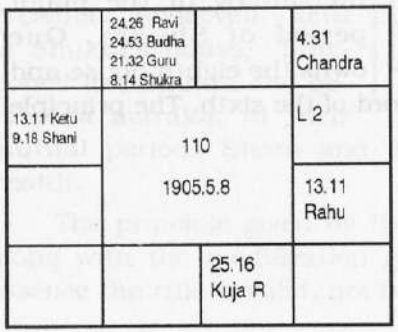
When Ravi and Shani are in their own signs or in their exaltation signs, or in their navamsa signs, and if they are in the konas and kendras or if they own such konas and kendras, they confer royal favours, wealth and happiness in the Sun's sub period of Saturn's major period. In Shani's sub period during the Sun's major period the native has happiness, wealth and success. But if the two are malefics, they cause losses to the native.

भौमेज्यावपि तादृशौ बलयुतौ सुस्थानगौ वीक्षितौ
युक्तौ वा शुभखेचरैर्बलयुतैस्तौ राजयोगप्रदौ ॥ ३२ ॥
आनन्दाखिलभोगदौ सुखकरौ जीवत्सुपुत्रप्रदौ
उद्वाहादिशुभप्रदावितरथा चेव्यत्ययं स्यात्क्रमात् ।

In the same manner if Kuja and Guru are strong and are posited in favourable houses and if they are with or aspected by benefics, they cause Raja yoga. They give pleasure, all kinds of luxuries, happiness, surviving good sons, marriages and other auspicious functions. Otherwise they will give the very opposite results.

Notes

Consider chart 110. Here Kuja is a yoga karka, posited in a neutral's house, though it is a kendra. Guru is in Kuja's house with two benefics. Guru owns 6 and 9 and is in a kendra. Guru and Kuja have mutual aspects. But the results are contrary to what the author stated. By the end of Guru Dasa in October 1939 he lost all his property. The conjunction or opposition of Guru and



Kuja has always shown in our experience that one of these two is a malefic and the other a benefic. At the very fag end of his period Guru gave him a daughter who remained unwed. The author's views cannot be accepted. As Shudraka said in his famous play *Mrichchha-Katika*, Kuja appears to be the enemy of Guru. The exaltation of Guru is Kuja's debilitation sign, while Guru's debilitation sign is his house of exaltation. Further research is needed on this point.

देवेज्येन्दुसुतौ तथैव बलिनौ सत्कर्मविद्यायुतं
वाणिज्यादिषु विक्रयक्रयपटुं स्त्रीपुत्रसौख्यान्वितम् ॥ ३३ ॥
शुक्रज्ञावपि तद्वनिज्यशशिनौ चन्द्रासुरेज्यौ पुन-
र्जीवार्कौ रविमंगलौ रविबुधौ स्यादिज्यसौम्योक्तिवत् ।

When Budha and Guru are strong in the same manner, they will give in their mutual periods and sub-periods good acts, learning, skill in trading and the like, wife (or husband), sons, and happiness. Guru and Shukra, Guru and Chandra, Chandra and Shukra, Guru and Sun, Sun and Kuja, Sun and Budha—each one of these pairs will give the results in their periods and sub-periods similar to those ascribed to Guru and Budha.

जन्मार्केण समो यदा स्फुटरविर्नाडचादिभिः स्यादसौ
सौराब्दादिरिह ग्रहांस्तनुमुखान् भावांश्च जन्मोक्तिवत् ॥ ३४ ॥
कृत्वा तन्मुनिवर्गसम्भवबलं तस्मात्फलं योजये-
ज्जन्मर्क्षादिशरन्मुखेन्दुभमजाप्तं शिष्टमर्काद्दिशा ।

Note the exact position of the Sun at the time of birth. In any year find when the Sun returns to the same degree, minute and second. That is the solar-return day of the year for the native. Calculate the lagna and the positions of the planets and houses for that time of the year. Calculate the Sapta Vargas (Rasi, Hora, Drekkana, Saptamsa, navamsa, dvadasamsa, and trimsamsa) strength of each planet. The results show what will happen to the native during that solar year. Count from the natal star (Janma nakshatra) the constellation in which the Moon is located on that day. Divide this by nine. The remainder is to be

counted from the Sun in the order given in the next verse. This gives the first dasa for the solar year.

इन्दोर्भैष्यघटी दशादिनहता भाद्यन्तनाडीहृता
दायैष्यं दिननाडिकाद्यमिति तद्वर्षप्रवेशादितः ॥ ३५ ॥
खैकेलाः खरसास्ततस्तु दशनाः शून्याब्धयोह्याब्धयः
षड्बाणाश्रितयः शरादिगिनचन्द्रारज्ञजीवा भृगुः
मन्दागू च तनुर्ग्रहक्रम अयं बाणाङ्गरामैर्दिनैः
प्रागुक्तैर्दिनखण्डकैः फलमथाग्रे वार्षिकं तूच्यते ॥ ३६ ॥
तत्तत्खेटदशाफलं बलवशाद्वर्षप्रवेशोदया
द्भावाद्यं स्थितिदृग्भवं च सकलं वाच्यं शुभं वाऽशुभम् ।

Note the exact position of the Moon at the time of the Sun's return to the position at the time of birth. Find how many more ghatikas and Vighatikas are yet to elapse in that constellation. This is to be multiplied by the number of days given to the planet and divided by the total duration of the constellation. This gives the balance of the first dasa in days, Ghatikas, and Vighatikas. Then follow the other dasas in the sequence given below. These days and their order are given thus—Sun 110, Moon 60, Kuja 32, Budha 40, Guru 48, Shukra 56, Shani 4, Rahu 5, and Lagna 10. The subsequent dasas follow this sequence only. The benefic or malefic results of any dasa are to be interpreted with reference to the strength of the planet concerned, the strength of the lagna for the year, the strength of the Bhava having the planet, and the various aspects on the planets and houses.

Notes

The author has propounded a simpler method than that of the Tajaka authorities like Nilakantha. The Tajaka system requires the calculation of the strength of five Vargas, and of the twelve vargas. Then of the planets and lagna, that which has the lowest position rules the first dasa in that order. Here the method is simplified.

We illustrate with reference to a chart given earlier. Here we take only the nirayana (sidereal) position of the

	7.45 Kuja	2.23 Guru	
11.25 Rahu	111 1989.1.22		8.32 Chandra
Budha 14.49 Ravi 8.10			11.25 Ketu
Shukra 20.17 Shani R 14.19	L 26.35		

Sun at the time of birth. The Sun was in Makara on 8°.10'.3". He returned to that position on January 22, 1989 at 3.50 A.M. The chart for that time is chart 111. The Moon is in Pushyami. Counting from the natal star Sravana, it is the fourteenth. Dividing it by nine we get the remainder five. In the serial order the fifth is Guru who is given 48 days. Out of 800 minutes for each star, the Moon has to traverse 488 minutes because Pushyami ends at 16°.40'. The balance of Guru's period at the beginning of the year is 29 days. In the Sapta varga strength the planets and lagna are like thus:

Lagna 2.375, Rahu 1.875, Kuja 2.25, Budha 1.92, Chandra 1.847, Sun 1.438, Shukra 1.28, Guru .938 and Shani .594.

Guru and Shani are the weakest ones. The periods of Guru, Shukra and Shani were over on April 21. Rahu and Lagna periods were completed by May 6. Chandra in the ninth sign, but in the eighth bhava, had his period from August 24 to October 23. This was a period of ill health in the family. Shani as lord of 3 and 4 is with Shukra, lord of 7 and 12. Shukra's period ended on April 17 and he created quarrels and misunderstandings with his brothers. Kuja in the fifth Bhava has to give benefic results (from October 23 to November 24) and he did not.

This method is simpler than the Tajaka one. Dr. Raman and Mr. Lahiri have given tables for the annual solar return. These tables are not to be accepted blindly. They have to be verified by calculating the exact time when the Sun returns to the natal position. The day of return coincides with the date of the Christian calender. Lahiri's tables give the solar return for 1989 at H 3.38.9 A.M. Actual calculation gives H 3.49.44 A.M.

Dr. B.V. Raman has given a table on page 247 of his *Hindu Predictive* Astrology (Edn. 1986) and stated that he corrected it in his book *Varshaphal.* The 1982 edition of the second book gives for the completion of 69 years the time of solar return as 3.38.9 A.M. on January 22, 1989. This is not correct as per the calculations made by us.

Mr. V.S. Sastri in his edition of *Uttara Kalamrita* (1951), page 200 gives a table. The native whose example we have taken was born at gh. 10.57. This table gives the solar return as H. 2.51.19 A.M. (I.S.T.). There is an error of nearly 58 minutes. This is just to show that the tables given are not to be trusted. One should calculate for a given time.

There is also a problem. Should we calculate the lagna and other bhavas, for the latitude of the place of birth or for the place where a person happens to be on that day. Mr. Bradley prefers the latter. We hold to the place of birth. But it is open for an extensive research.

Annual solar return is also known as Chalit Kundali, or Varshaphala, or as the Hindu Progressed horoscope. All these, literally understood, are misleading terms.

The error in calculations based on the tables given is due to an error in the duration of the solar year. Modern astronomers give the duration of the sidereal (nirayana) year as 365.256363 days, and of the tropical (sayana) year as 365.242193 days. The duration of the solar year as per the Surya Siddhanta is greater by 3.245 minutes. This has given rise to the errors in the tables for the annual solar return.

The duration of the dasas given by the author is better and simpler than the one given by the Tajaka writers. Even though some argue that the Tajaka system originated in India, the names of the yogas given therein and other factors prevalent in that system compel us to the belief that the Tajaka was an Arabic system, probably outlined by Indian authorities known as Yavanesvara (actually Sphujidhvaja) and others. It is partly based also on the teachings of Ptolemy and Monetho (Manittha). The present

author's view is more rational and it is borne out by the facts of experience.

जन्मेन्दूवर्क्षवशाद्विचिन्त्य खचरैस्तात्कालिकैरुक्तव-
द्गोचारोदितवर्त्मना तदुभयोर्योगार्थसंवादतः ॥ ३७ ॥
एकस्यैव हि वत्सरस्य च तथा दायेश्वरैश्चाखिलं
वक्ष्येऽत्यन्तसुलाघवं स्फुटतरं चित्रं फलं दायजम् ।

While interpreting the solar return chart we have also to pay attention to the transits of the planets during that year. The counting is from the sign occupied by the Moon at the time of birth. By blending the solar return chart with the transits (Gochara) one should make the predictions. Now we explain in a very easy manner the results of the dasas during the year.

Notes

Gochara or transits are generally reckoned from lagna till one is 33 years old. For the next 33 years the count is from the Moon sign at birth. The last one-third is from the sign occupied by the Sun at birth. Some argue that the reckoning is from the radical Moon sign or lagna, whichever is stronger.

It is not enough to consider Gochara effects from the radical Moon-sign. Gochara has a direct reference to Ashtakavarga, without reductions. The bindus in the original Ashtakavarga can and do modify the results of Gochara positions.

वीर्याढ्ये दिननायके धनचयं भूषाम्बरं चैथते
वीर्योने कलिशत्रुवृद्धिमपि तद्वित्तक्षयं पीडनम् ॥ ३८ ॥
वीर्याढ्ये शशिनीनपूज्यमनिशं वित्ताधिकं गौरवं
वीर्योने रिपुवृद्धिरोगचलनासौख्यं विरोधस्वकैः ।

If the Sun is strong, during his period there will be the acquisition of money, ornaments and clothes. If he is not strong, sins and foes increase, money is lost, and many troubles or sufferings appear.

If the Moon is strong, during his period one has royal favour, an ever increasing wealth, and honour. But if the Moon is weak there is an increase of enemies. The native suffers from diseases, is unhappy by wandering or changing the place, and has quarrels with his own relatives.

भूपुत्रे बलसंयुते नृपजनप्रीतिर्जयः स्यात्सुखं
वीर्योने नृपभीतिपुत्रकलहस्त्रीवैरवित्तक्षयाः ॥ ३९ ॥
सौम्ये पूर्णबले प्रतापशुभसौख्याधिक्यता लाभकृत्
वीर्योने सहजादिवैरकुपथाश्च ब्राह्मणद्रोहकृत् ।

When Kuja is strong one is favoured by the king, has success and is happy during his period. If he is weak, one has the fear of the king, has quarrels with his own sons and enmity with his wife (or her husband) and there is loss of wealth.

When Budha is strong, the native is valorous, has benefic results, is extremely happy. and has many gains. But if Budha is weak, there are misunderstandings or enmity with brothers and the like. He will follow evil or sinful ways and prove treacherous to the Brahmanas.

जीवे पूर्णबले रथाश्वधनदः स्याद्बुद्धिवृद्धिर्धनं
वीर्योने चलनं धनक्षयमपि स्यात्पापदुःसंगती ॥ ४० ॥
शुक्रे पूर्णबले धनागमयशः शुक्लाम्बरस्त्रीसुखं
हीने स्याद्धननाशनं रिपुभयं स्त्रीरोगकृच्चायशः ।

If Guru is strong, during his period one has chariots (cars), horses, wealth, and increase of wealth. If he is weak, one wanders from place to place, has loss of money, takes to evil ways and evil associations.

If Shukra is strong, during his period there is amassing of wealth along with fame, white or refined clothes and happiness from his wife or woman. If he is weak, he faces loss of wealth, fear from foes, bad name, and diseases through contact with women.

मन्दे पूर्णबले गृहादिसुखकृद्भिल्लाधिपत्यं भवे-
न्न्यूने वित्तहरः शरीरकृशता रोगोऽपकीर्तिर्भवेत् ॥ ४१ ॥
राहौ पुण्यसुकर्मलाभशुभकृच्चोद्योगवृद्धिस्तथा
पापत्वे सति चाशुभं पितृमृतिर्नीचारिगोष्ठिर्भवेत् ।

During the period of a strong Shani one has a house and other forms of happiness. He will be a ruler over the tribes called Bhillas. If he is weak, the person faces loss of wealth, emaciation of the body (anaemia, neuritis or wasting fever), diseases and a bad name.

During the period of a strong Rahu the native performs virtuous and good acts, has gains, does good things and finds a rise in his profession. If he is a malefic, there are inauspicious results, death of the father, and has association with the base ones and with his foes.

लग्ने वार्षिककालजे शुभफलं मध्यं च कष्टं भवेद्
द्रेक्काणत्रितये क्रमात्तदधिपात्सम्बन्धयोगाद्वदेत् ॥ ४२ ॥
एवं वार्षिकजं दशाफलमपि प्रोक्तं लघुत्वं त्विदं
तत्तत्खेटबलाबलाच्छुभयुतेरूह्यं सुधीभिस्तथा ।

During the period of the Lagna, the results are good, average, and bad according to the nature of the drekkana of the lagna, association of the lord of lagna, and the yoga formed by the lord of lagna.

Thus we have given the annual results in a brief but elegant way, of the various planets and lagna. Taking into consideration the strength or weakness of the planets based on their association with the benefics, the wise one should predict the results.

Chapter VII

प्रश्नखण्डः
Horary Astrology

एवं जन्मखगोदयः फलमिदं सर्वं वदेज्जातके
तन्नो चेदथ जन्मपत्रमपि वा तत्प्रश्नलग्नाद्वदेत् ।
प्रश्नो जातकतुल्य एव न भवेद्भेदोऽथवा दुर्दिने
न ज्ञाते घटिकादिके गृहनवांशादींश्च पृच्छाद्वदेत् ॥ १ ॥

In the manner described earlier predictions should be made after considering the position of the planets and the lagna at the time of birth. Where a horoscope is not available, the effects should be predicted on the basis of the rising lagna and the position of the planets at the time of query. There will be no difference between the effects based on the birth chart and those based on the chart at the time of query.

If the day is clouded, the ghatikas from sunrise to the time of the query cannot easily be calculated. Then the different Rasis and Navamsas have to be fixed by further questions. These are given in the next three verses.

प्रश्नार्थी फलहेमपाणिरथवा कार्तान्तिकस्यान्तिकं
प्रष्टागत्य नवघ्नभास्करमितात्संख्यामभीष्टां वदेत् ।
तामेव ध्रुवकं प्रकल्प्य सकलं त्रैकालिकं दैवविद्
ब्रूयादिष्टमनिष्टमत्र तु गुरोः पादं शरण्यं भवेत् ॥ २ ॥

The person seeking an answer to his problem should approach the astrologer with fruits and money (literally, gold in hand). After approaching the astrologer, he should,

when asked, choose a number within 108. This number provides the basis for the predictions for the past, present and future. After giving the number, the querist should take refuge at the feet of the Guru.

पूर्वोक्ताद्ध्रुवकात् खगैः परिहृतात्लब्धं क्रियाद्यातभं
तच्छेषस्त्वथ वर्तमानभवने स्युस्तन्नवांशाः क्रमात् ।
तत्कालग्रहचक्रभाववशतः प्रष्टुः शुभं वाऽशुभं
प्राग्वत्खेचरभावकारकगणाद्वीर्याधिकात्संवदेत् ॥ ३ ॥

The number given by the querist is to be divided by nine. The quotient gives the number of signs that have elapsed from Mesha onwards. The remainder gives the number of the navamsas that were over in the next sign. The bhavas and the planets should be fixed as per the time of lagna and its navamsa. The good and bad effects should be predicted on the lines of the principles given earlier. But these results are determined by the strongest among the Karakas, Bhavas, and the lords of the Bhavas.

तत्प्रष्ट्रार्पितहेमपुष्पधनजा संख्या ध्रुवघ्नार्कहृ-
त्तच्छेषोन्मितभे स्थितिः सुरगुरोः स्यात्प्रष्टृजन्मन्यथ ।
तच्चारात्तु वयोनुमानभगणान् सञ्चिन्त्य वर्षं पुन-
र्जन्मायांशमुखाच्च मासकदिनाद्यर्काच्च मासादयः ॥ ४ ॥

The number of the flowers and coins given by the querist to the astrologer have to be noted. These should be multiplied by the number chosen by the querist. Then divide the product by twelve. The remainder is to be counted from Mesha. The sign thus arrived at is the one in which Guru was situated at the birth time of the querist. From this position and by looking at the querist, the astrologer can give the approximate age in years of the person. The degrees covered by Guru in the sign of the time of the question will give the number of months and days that have elapsed in the age of the querist.

The total period which is got in this manner should be deducted from the longitude of the Sun. This gives the year,

month, and day of the birth.

मासो वारघटीमुखं भवति तत्सौराच्च मासादिदं
चैवं जन्म भवाब्दमासदिनतोऽपि स्युस्ततो जातकम् ।
इत्थं चोदितनष्टजातकमिदं स्वल्पं रहस्यं भवे-
देवं जातकपद्धतिर्विरचिता ह्येषास्तिकानां मुदे ॥ ५ ॥

The months, the week days, the Ghatikas and the like that have elapsed on that day are all solar ones. From this we can get the position of the month, the lunar year, the tithi and so on. Then the horoscope can be cast easily.

In this way we have briefly described the method of casting a lost or unknown horoscope. This method is described for the delight of the Astikas--believers in the authority of the Vedas.

Notes

Nashta-jataka has been elaborately explained by Varahamihira, Kalyana Varma and others. How far the chart thus constructed can give accurate results is a debatable point. One having his date of birth and approximate or correct time of birth should go to the astrologer, and try to get his chart. Then he should compare it with the original. An extensive study in this way can prove the validity or otherwise of the rules given.

पूर्वोक्तं ध्रुवकं करघ्नगुणहृच्छेषेऽसमे जीवयु-
ग्युग्मे धातुरितीह मूलमुदितं चेच्छून्यशेषे भवेत् ।
मेषे पादयुगं वृषे तु पशवः स्याद्गर्भचिन्ता युगे
राशौ कर्कटके भवेद्यवहतिः स्याद्राजचिन्ता हरौ ॥ ६ ॥

Take the number given by the querist. Multiply it by two and divide it by three. If one is the remainder, the question is about a living being; if it is two, it refers to some dhatu (mineral), and if it is zero, it is related to a plant (mula). If the lagna rising at the time of the question is Mesha, the problem refers to the creatures having two feet; if Vrishabha, to quadrupeds (four feet); if Mithuna, to pregnancy; if Karkataka, to a legal or other dispute; if Simha, to the government.

कन्यायां तु परांगना घटगृहे वाणिज्यकं वृश्चिके
लग्ने दुष्टभयं धनुष्यपि धनं नष्टं कलिर्नक्रभे ।
कुम्भे कर्मसु चिन्तनं त्वनिमिषे स्थानस्य चिन्ता भवे-
देवं वीर्ययुताद्गृहान्नवलवात्प्रोचुर्जटाधारिणः ॥ ७ ॥

If the rising lagna then is Kanya, the problem refers to a woman who is not his wife; if Tula, to trade; if Vrischika, to fear from the wicked; if Dhanush, to the wealth lost; if Makara, to some sinful act; if Kumbha, to some religious rites; and if Mina, to some problem about position or house.

The great sages have thus directed us to predict the basis of the Rasi or Navamsa, which is stronger at the time of the question.

स्वर्क्षेऽर्के नृपराज्यचिन्तनमथो चन्द्रे तटाकादयो
भौमे वह्निनृपारिभीर्विधुसुते वाणिज्यकृष्यादयः ।
जीवे मित्रनृपादयो भृगुसुते सौख्याधिकं त्वर्कजे
संस्थे मानुषचिन्तनं स्थिरधनं स्वक्षेत्रतोंऽशादपि ॥ ८ ॥

If the Sun occupies his own Rasi or navamsa, whichever is stronger at the time of the question, the matter refers to the sovereign and the state (Rajya). If the Moon is similarly placed, it refers to tanks and the like. If Kuja is thus posited, it relates to fire and fear from the king or foes. If Budha is thus situated, it refers to trade, agriculture and the like. When Guru is thus located, the problems refer to friends and the ruler. If Shukra is thus situated, there is greater happiness. Shani in a similar position refers to human beings and fixed money.

एवं स्वोच्चगते खगे द्विगुणितं नीचे तु शून्यं फलं
मित्रर्क्षेऽर्द्धमितं फलं प्रभवति स्याद्भे समे हीनतः ।
द्वावुच्चर्क्षगतौ तथा स्वगृहगौ तद्वर्गवीर्याधिकात्
संज्ञाकारकभावयोगजवशात्प्रश्नं वदेद् बुद्धिमान् ॥ ९ ॥

When a planet is exalted, the effect is doubled, and when debilitated the effect is not there. When it is in a friend's house, the results are halved, and in a neutral's house the effects are very less. When two planets are exalted or in their own houses, the wise astrologer should base his prediction on the stronger one and on the concerned significator and the Bhavas occupied by them.

तत्काले खचरे स्वतुङ्गभवने तन्नाडिकाभिर्भवेत्
कार्यं स्वर्क्षगते दिनैरपि सुहृद्भे मासतोऽब्दोऽन्यथा ।
कार्यं वेतरथा खलेक्षणयुते लग्ने शनौ तुङ्गगे
चेच्छीघ्रं बलवच्छुभेक्षणयुतौ लग्नेशकार्येश्वरौ ॥ १० ॥

When a planet is exalted at the time of the question, the problem will be solved in a few ghatikas; if it is in his own house, the matter takes a few days; if in a friend's house, in a few months. Otherwise, it will be prolonged for years. If the planet is in any other place and is with or aspected by a malefic, one should predict failure. When Shani is exalted in Lagna, or when the lords of the Lagna and Bhava related to the query and with or aspected by strong benefics, the problem will be favourably accomplished in a short time.

खाङ्गाग्न्यांशलवात्मकं कुवलयं तद् द्वादशारं भवेत्
तत्र स्युर्नवमांशका वसुवियच्चन्द्रा स्थिरा कुण्डली ।
तद्दिक्षु द्वितयं विदिक्षु च भवेदेकैककं मेषतः
प्रागाद्याः क्रमतः खगान् गणितजानाश्यंशजान् संलिखेत् ॥ ११ ॥

The Zodiac is a circle having 360 degrees. It has twelve spokes, each at a distance of thirty degrees. The 108 Navamsas are fixed in that circle. The four groups of movable and fixed signs starting from Mesha stand for the east and other principal directions of the compass. The four common signs starting from Mithuna respectively represent the south-east, south-west, north-west, and north-east. The exact longitudes of the planets at that time have to be entered in their Rasis and Navamsas.

Notes

Mesha and Vrishabha represent the east, Karka and Simha the South, Tula and Vrischika the west, Makara and Kumbha the north. In like manner we may take lagna and the second house for the east, the fourth and the fifth for the south and so on.

यो वै पुष्पफलादिपाणिलसितौ मर्त्योऽपि यस्मिन् गृहे
तिष्ठन् पृच्छति तद्गृहं त्वभिहितं कोष्ठं दिगारूढकम् ।
तस्मात्खेचरदृष्टियोगवशतः प्रश्ने शुभं वाऽशुभं
प्रश्नेष्वप्यखिलेषु कार्यपतनुस्थानेश्वराभ्यां वदेत् ॥ १२ ॥

A person approaches the astrologer with flowers, fruits and the like in his hands, and stands at a place putting his query. From the position of the astrologer determine the Rasi indicated by the position of the querist, as per the rasis given in the previous verse. This is called the Arudha at the time of question. In all such queries one should predict the benefic or malefic effects from the planets owning the arudha lagna; and also from the house related to the nature of the question. The astrologer should also note the planets with or aspecting them.

Notes

This problem of the arudha is elaborately treated in *Prasna Marga*. Dr. B.V. Raman and the late Mr. J.N. Bhasin have translated the text. It is a special product of Kerala astrology. From this arudha there are badhaka (obstructing or destroying) signs. The badhaka houses are the eleventh from movable signs, the ninth of the fixed signs, and the seventh of the dual signs. There are also a few variations given in *Prasna Marga*.

अङ्कघ्ना नखभाजिताश्च घटिकाः सूर्योदयात्प्राश्निके
तल्लब्धं भघटीमुखं स्फुटविधुः प्रश्नोपयोगी भवेत् ।
पञ्चाङ्गस्थविधुस्फुटश्च भघटी वक्त्रस्तु संज्ञातयो
स्थूलः सूक्ष्म इतीरिता तदुभयोग्रह्यं नवांशादिकम् ॥ १३ ॥

Note the Ghatikas that have elapsed from sunrise to the time of the question. Multiply them by nine and divide the product by twenty. The quotient in Ghatika and Vighatikas gives the position of the Moon. This is useful for answering the question. The position of the Moon at the time of query given by the Panchanga and by Graha Sphuta (Ephemeris) are known respectively as subtle and gross. Fix their corresponding navamsas.

स्थूलेन्दौ त्वपरेन्दुसौम्यगुरुदृष्टे जीवचिन्ता भवे-
द्धातुभूमिजसैंहिकेयरविजैर्मूलं सितार्केक्षिते ।
मिश्रं जीवसितागुभिस्त्वथ पुनश्चेद् द्वयंघ्रिचिन्ता तुला-
कन्यायुग्मनवांशकेऽङ्घ्रिबहुलं कर्कालिमीनांशके ॥ १४ ॥
चापांशे च घटांशके चरणहीना मेषसिंहांशके
नक्रोक्षांशगते चतुष्पद इह स्थूलेन्दुनन्दांशकात् ।
द्रेक्काणत्रितये क्रमात्प्रतिगृहे बाला तथा यौवना
वृद्धा चेति वदन्ति पूर्वमुनयोऽवस्थात्रयं प्राश्निके ॥ १५ ॥

If the gross Moon is aspected by the subtle Moon, Budha and Guru, the question refers to an animal. If it has the aspect of Kuja, Shani and Rahu, it is about a dhatu (mineral). If the aspect is from Ravi and Shukra, it refers to plants or vegetables (mula).

If the gross Moon is aspected by Guru, Shukra and Rahu, the question refers to something of a mixed nature. When the gross Moon is in Mithuna, Kanya, and Tula navamsas, the question refers to a biped. If it is in a navamsa of Karkataka, Vrischika, or Mina, it refers to many legged creatures (like the centipede, octopus). If it is in a navamsa of Dhanush or Kumbha, it is about a creature without legs (serpent). If the navamsa is owned by Mesha, Vrishabha, Simha or Makara, it refers to a quadruped. The Bala (Childhood), yauvana (youth), and Vriddha (old) avasthas (conditions or stages) of a planet are to be inferred from the first, second, and third drekkanas respectively of the Rasi in which it is at the time of question. This is the view of the earlier Munis (sages).

मेषादेश्चरभं स्थिरं द्वितनुभं गर्भाह्वयाः स्युश्चराः
द्वारा स्युः स्थिरराशयो द्वितनुगा बाह्याः क्रमाद्राशयः ।
गर्भद्वारभयोस्ततस्त्वितरभे स्याद्दक्षिणे वामके
हस्ते वस्तु विनिर्दिशेन्मुहुरिति स्यान्मुष्टिचिन्ताविधौ ॥ १६ ॥

The movable, fixed and common or dual signs are respectively counted from Mesha onwards. The movable signs are also called garbha. The fixed ones are called dvara (door-way). The dual signs are known as bahya (external). The garbha and dvara signs indicate an object kept in the right hand. The bahya signs show the same in the left hand. The things concealed in the hands are to be known in this manner.

एवं मुष्टिगतस्य वस्तुन इह स्याद्ध्रस्वदीर्घादिकं
राशेर्मानवशाद्भवेयुरथ तद्रूपादयस्त्वंशतः ।
राशिस्थग्रहसौम्यपापवशतस्तत्सौम्यपापत्वके
भूम्याकाशजलादिषु प्रसरणं तद्धातुकत्वादिकम् ॥ १७ ॥

Any thing hidden in the tight fist has to be guessed in this way. The short or long side of the object is determined by the length or duration of the concerned sign. The shape, colour and the like are known from the navamsa. The benefic or malefic nature of the object is known from the nature of the benefic or malefic planet occupying the sign. Whether the place of the object is on the land, in the sky, in water, or in the hills, and whether it is cruel, wild, tame or domestic is to be determined in the same manner.

पूर्वोक्तं ध्रुवमक्षहृत्कुनयनाग्न्यब्ध्यक्षशेषे क्रमा-
न्नाडीवासरघस्रमासशरदस्तल्लब्धयुक्पञ्चधा ।
स्थाप्योऽसौ ध्रुवकः खतर्कखगुणाश्वार्काभ्रषड्भिर्हृत
स्तत्तत्प्रस्तुतकावधिर्भवति तत्सर्वेषु कार्येष्वपि ॥ १८ ॥

The original number given by the querist is to be divided by five. The remainder 1, 2, 3, 4 or 5 will indicate whether the problem referred to will be solved respectively within the ghatikas, the tithi, the week, the month or the

year.

Add the quotient to the original number chosen by the querist. Divide this respectively by 60, 30, 7, 12 and 60 in five ways. The remainders show respectively the ghatikas, tithis, days, months, and years when the desired object will be accomplished. This method has to be followed in all kinds of queries.

प्राग्वल्लग्नपकार्यपौ शुभखगौ सुस्थानगौ चेन्मिथो
दृष्टौ तौ तु कदाचिदर्कलवतो दृष्ट्याधिकारत्रयात् ।
भावं भावपतिं च कारकमपीहालोच्य तत्तादृशं
पूर्वोक्तावधितः फलं तु कथयेद्वा मध्यवर्तीवशात् ॥ १९ ॥

Note whether the lords of the lagna and the bhava indicating the object of the question are benefic, whether they are in benefic houses, and whether they mutually aspect each other described earlier (Chapter 2, verses 18 to 20). The orb of the aspect is not beyond twelve degrees. Then the astrologer can predict the fulfilment of the object on the basis of the strength, benefic nature and the like referred to above, of the two planets. Proper attention should be paid to the nature of the aspect as explained in Chapter 4 and verse 33. The strength of the significator should also be considered. Then alone one should give the prediction.

If there is any planet between the two lords referred to above, and if it has an applying aspect within twelve degrees with either of the two, one may predict on the basis of that planet the nature, functions, and the like ascribed to the planet in the fifth Chapter. The time when the matter will be accomplished is to be made on the basis of Sloka 18 of this Chapter.

Notes

The author has briefly explained how one can determine the results of the question asked. Here he refers to the applying aspect. A planet at three degrees of a sign aspecting another on eleven degrees has an applying aspect. If the aspecting planet is on twenty degrees it has a separating aspect.

The lord of the lagna and the lord of the action must have an applying aspect. This is from the houses 1, 3, 4, 5, 7 and 10 from their positions. Then there is the successful result. If there is a separating aspect, the good results may not follow. The orb of the aspect is twelve degrees. If the range is zero, the result has taken place at the time of question. If it is within twelve degrees, the result comes quickly. If it is beyond twelve degrees, the result may take a long time.

If there is a planet between the two and has an applying aspect, the result comes easily, but through a middleman. The nature of this planet indicates the caste, colour, and age of the person who helps.

Kuja at 3°.25' of Tula aspects the Sun in Makara on 8°.10'. The Chandra on 19°.44' is conjunct the Sun. The aspect of Mars on the Moon comes via the Sun. Such aspects also are to be taken into consideration.

For horary astrology one has to go into greater details. These can be had from works like the *Prasna Tantra* and *Prasna Marga*. All these have to be studied carefully before answering queries. The present author has indicated only a few guidelines.

Chapter VIII

विविधफलपद्धतौ प्रकीर्णखण्डः
Miscellaneous Problems in Prediction

गर्भाधानमतीव पुत्रशुभदं ब्रह्मेन्दुपूर्वत्रये
रौद्रत्रीणि करादिपञ्चकहरित्रीण्युत्तराख्यत्रये ।
भद्रापूर्णजयासु शोभनगृहेऽप्यष्टम्यमापूर्णिमा
हित्वार्येन्दुजयोर्भृगोः शशिदिने स्याल्लग्नशुद्धौ तथा ॥ १ ॥

Garbhadhana or impregnation would be auspicious if it takes place when the Moon is in Rohini (40°.0' to 53°.20' from the beginning of Mesha), Mrigasira (53°.20' to 66°.40'), Purva Phalguni (133°.20' to 146°.40'), Purvashadha (253°.20' to 266°.40'), Purvabhadra (320° to 333°.20'), Ardra (66°.40' to 80°.0'), Punarvasu (80°0' to 93°.20'), Pushyami (93°.20' to 106°.40'), Hasta, Chitra, Svati, Visakha and Anuradha (160° to 226°.40'), Sravana, Dhanishtha and Satabhisha (280° to 320°) Uttara Phalguni (146°.40' to 160°), Uttarashadha (253°.20' to 266°.40') and Uttarabhadra (333°.20' to 346°.40'). The lunar days should be 2, 5, 7, 10, 12 and 13. The week days are those ruled by Chandra, Budha, Guru and Shukra. The lagna should be auspicious and there should be no planet in it.

स्त्रीपुंसोः प्रथमो निषेक उदितः सम्भोग आद्यार्तवे
गर्भाधानमिति ब्रुवन्ति विबुधास्तन्मासि मास्येव हि।
हस्तस्वात्यनुराधमूलवरुणश्रीशप्रजेशोत्तरा-
स्वन्त्ये चैव निषेक उत्तम इति प्राग्वच्च शुद्धादिकम् ॥ २ ॥

The first sexual union of the man and the woman, after her menstruation is called Nisheka. The same union after the succeeding menstruations is called Garbhadhana, impregnation. The nisheka is highly auspicious if the Moon is in Rohini, Uttaraphalguni, Hasta, Svati, Anuradha, Mula, Uttarashadha, Sravana, Satabhisha, Uttarabhadra and Revati constellations. The wise ones stated that the lagna must be auspicious and that it should not be occupied by any planet.

या नारी सुतनुः कुचोन्नतयुताप्याषोडशाब्दं रजो
दृष्टं नो यदि शोभने च दिवसे तां सन्निवेश्यादरात् ।
रम्ये चास्तरणे सिताम्बरयुतां स्वर्णादिभिर्भूषितां
पुन्नीरादिमिलत्सुकुङ्कुमरजोलिप्ताङ्गजातालयाम् ॥ ३ ॥

A girl may be in her sixteenth year with fully developed breasts and body. But if she did not have her first menses, she should be seated on a decent and beautiful place with great love and affection. It should be an auspicious day. She should have white clothes and should be well decorated with ornaments. Her genital is to be smeared with red saffron powder mixed with rose water and other perfumes.

कृत्वा पुष्पवतीमिव त्रिदिवसं नीत्वा चतुर्थे दिने
स्नातां तां वरयेत्पतिः शुभगृहे शुद्धे सुते पूर्ववत् ।
एवं चेदचिरात्सतीनमुखकृत्स्यात्पुष्पिणी पुत्रिणी
सम्भोगाखिलदैवपैतृकमहाकर्मार्हतां सा त्वियात् ॥ ४ ॥

We have then to treat her as if she was really having menstruation. She should be given a bath on the fourth day. The husband should come to her in an auspicious lagna. The fifth house should have no planet. If this procedure is followed, the girl will have her first menses soon. She will become a happy mate for her husband and beget children. She becomes fit for sex life, and will have the right to participate with her husband in all the religious rites addressed to the Gods and the Manes.

सार्पे तत्पितृभे भवेद्यदि जनिः सम्प्रोच्यते तत्फलं
भौजङ्गे धनसोदराम्बजनकारिष्टं तदन्ते शिशोः ।
रुद्रे कालमथान्तकं च विधिवन्मृत्युं समभ्यर्चये-
देकद्वित्रिचतुष्पदेषु पितृभे व्यस्तं समस्तं भवेत् ॥ ५ ॥

There are some special predictions to be made for a child born when the Moon is in Aslesha or Magha. Each constellation has four quarters (Padas, charanas). For the four quarters of Aslesha the results are respectively *(i)* destruction of wealth, *(ii)* loss of brother, *(iii)* death of the mother, and *(iv)* death of the father. If one is born at the very end of Aslesha, the child may die. To prevent this danger one should propitiate Rudra, Kala, Antaka and Mrityu.

If the birth is when the Moon is in Magha, the results are opposite to those given for Aslesha.

Notes

This is too sweeping a statement. There are many born in Aslesha, and yet the adverse results did not appear.

We give the method accepted by the authorities on Dharma Shastra. Divide the total duration of Aslesha into 5, 7, 2, 3, 4, 8, 11, 6, 9 and 5 ghatikas, when its total duration is sixty ghatikas. Each ghatika equals 24 minutes. When its duration is more or less than 60 ghatikas, calculate accordingly. These ten parts in the sequence give kingdom, loss of father, loss of mother, sex enjoyment, devotion to father, strength, cruelty, renunciation, enjoyment and wealth. The first quarter of Aslesha is good. The second quarter gives loss of wealth. The third is bad for the mother, and the fourth for the father. The last quarter is bad for the father-in law. The first quarter of Magha is bad for the new-born.

तद्वच्चक्रसुरद्विषोः फलमिदं पूषाश्विनोरप्यथो
युग्मेषु त्रिषु चान्तिमादिमघटी गण्डान्तरालाभिधा ।
तत्र स्याद्यदि जन्मकालसदनं गच्छेच्छिशुः सत्वरं
नो चेत्स्यादसमानवीर्यनृपतिर्निःशेषभूपालकः ॥ ६ ॥

The effects are the same if one is born when the Moon is in Jyeshtha, Mula, Revati and Asvini. The last degrees of Aslesha, Jyeshtha and Revati, and the first degrees of Magha, Mula and Asvini are called gandanta (critical) nakshatras. They provide vulnerable points and they can bring about the death of the child. If the child happens to survive it will be a great emperor or ruler and have unequalled valour.

Notes

Revati and Asvini, Aslesha and Magha, Jyeshtha and Mula are gandanta nakshatras. They appear at the critical junctures of two signs each.

The duration of Jyeshtha is to be divided into ten equal parts. These parts denote respectively deaths of the maternal grandmother, the maternal grandfather, the maternal uncle, mother, itself, collaterals (gotra-ja), the families of both parents, elder brother or sister, father in law, and everything.

A boy born in Jyeshtha destroys his elder brother and a girl her husband's elder brother. The last quarter destroys the child and its father. These readings have to be modified and carefully considered. They are intended to compel the parents to perform Shanti.

The first quarter of Mula is dangerous to the father, the second to the mother, the third to the wealth, and the fourth to the family. Some wise men have ascribed no defect to the fourth quarter.

The ghatikas before and after Mula started is called Abhukta Mula. This is highly dangerous.

The first quarter of Asvini and the last quarter of Revati are dangerous.

Asvini, Magha and Mula are the starting points of three signs. Aslesha, Jyeshtha and Revati are closing points of three signs. Thus these six stars represent nakshatrantarala and also Rasi antarala. Hence the birth in these constellations requires the performance of major Shantis.

गण्डान्ते च रजस्वला यदि भवेद्वैधव्यमाप्नोत्यरं
सापत्यार्थसुखाम्बरैर्विरहिता पित्रोः कुलघ्नी खला ।
कल्पोक्त्या जपहोमखेचरमखाद्भूदेवदेवार्चना-
च्छान्तिं यात्यचिरात्समस्तसुखकृत्सौभाग्यपुत्रान्विता ॥ ७ ॥

A girl having first menses in these gandanta stars soon becomes a widow and she has no children, wealth, happiness and good clothes. She becomes sinful and is a destroyer of the father's family. To avert these results and to make her happy, prosperous and the mother of children, one should perform Japa, Homa and sacrifice to the planets (Graha makha) and worship Gods and Brahmanas.

त्याज्योत्पन्नघटी चतुष्टयफलं वक्ष्ये रजोजन्मनो-
स्तातघ्नं जननीहरं धनहरं चात्मक्षयं यच्छति ।
रुद्रं चान्तकमग्निहोत्रमथ तं मृत्युं च सम्पूजयेत्
सूर्येन्दुग्रहणोद्भवो यदि पितुर्मातुर्विनाशं क्रमात् ॥ ८ ॥

If a girl's birth or her first menses takes place in the prohibited time (tyajyakala) of four Ghatikas, the results will be the death of the father, death of the mother, loss of money, or one's own destruction. These four refer to the first, second, third and fourth Ghatikas respectively of the tyajyakala. To avert these dangers the worship of Rudra, Yama, Agni and Mrityu respectively is necessary. If the birth or first menses takes place during a solar or a lunar eclipse, the death of the father or of the mother respectively happens.

Notes

Tyajyakala is the time to be rejected for any good activity. Its duration is the fifteenth part of the total duration of the nakshatra. The moment when it begins differs from star to star. Assuming that the nakshatra extends to sixty ghatikas we give below the ghatikas in that nakshatra when the tyajyakala begins. These are counted from Asvini onwards. They are—50, 24, 30, 4, 14, 11, 30, 20, 32, 30, 20, 18, 22, 20, 14, 14, 10, 14, 20, 24, 20, 10, 10, 18, 16, 24, 30.

शस्तं चामृतनाडिकासु रचितं दिव्यौषधं प्राशितं
तत्पीयूषसमं ज्वरामयहरं दोषत्रयघ्नं तदा।
आरोग्यपदमिन्द्रियस्फुटकरं चायुःप्रदं भेषजं
कार्यं तद्बहुधा जगाद भगवान्धन्वन्तरिश्चाब्धिजः ॥ ९ ॥

A precious and divinely efficacious medicine should be prepared or taken when the Moon is in the amrita ghatikas of a star. Then it acts like the nectar of the Gods and cures the ailment of the native. It removes completely all ailments arising from the three humours. It brings back perfect health, makes the organs firm and strong, and assures a long life. The founder of the medical science was the sage Dhanvantari, born of the milky ocean. He has explained in many ways the medical treatments to be followed for removing the various diseases.

Notes

There are Mrityu Bhagas and Amrita Bhagas in each sign for the Moon. The degrees of mrityu in the various signs from Mesha onwards are 26, 12, 13, 25, 24, 11, 26, 14, 13, 25, 5 and 12.

The auspicious degrees likewise are 21, 14, 18, 8, 19, 9, 24, 11, 23, 14, 19 and 9.

The three humours mentioned in Ayurveda are Vata (wind), Pitta (bile) and Kapha (Phlegm).

The following table gives the beginning of the vishaghatikas, Amrita Ghatikas and Mrityu Bhagas of the several nakshatras. The first two have a duration of four Ghatikas.

Nakshatra	*Visha Ghatika*	*Amrita Ghatika*	*Mrityu Bhaga*
Asvini	50	42	8
Bharani	24	48	4
Krittika	30	54	12
Rohini	40	52	2
Mrigasira	14	38	6
Ardra	11	35	14
Punarvasu	30	54	10
Pushyami	20	44	16
Aslesha	32	56	24
Magha	30	54	20

Nakshatra	Visha Ghatika	Amrita Ghatika	Mrityu Bhaga
P Phalguni	20	44	22
U Phalguni	18	42	2
Hasta	22	45	26
Chitra	20	44	30
Svati	14	38	38
Visakha	14	38	38
Anuradha	10	28	36
Jyeshtha	14	38	34
Mula	20	44	32
P Ashadha	24	48	42
U Ashadha	20	44	44
Sravana	10	34	46
Dhanishtha	10	34	48
Satabhisha	18	42	50
P Bhadra	16	40	52
U Bhadra	24	48	52
Revati	30	54	54

आगष्ट्यब्दमपुत्रको यदि तदा तज्जन्मपत्रादिभि-
श्चेदल्पायुरिति स्वजन्मखचरैर्ज्ञाते तदिच्छाब्दके ।
आयुष्मन्तमपीह कीर्तितनयप्रज्ञादिवृद्ध्यन्वितं
ज्ञात्वा सर्वविधैः सुतं शुभदिने प्राह्णे च सौम्यायने ॥ १० ॥

If a person has no son even after he completed sixty years of age, or if his horoscope indicates a short life and he finds that he has no child so far, he must try to get an adopted son in the year desired by him. The boy chosen must have a long life, children, prosperity, fame and good intellect. This adoption ceremony should be in the forenoon of an auspicious day in uttarayana.

Notes

Uttarayana starts from the Sun's entry into Makara and it ends with the entry of the Sun into Karkataka.

नाडीकूटमुखार्णवादिविहितं तं स्वीयगोत्रोद्भवं
स्वीकुर्यादनिलादितीज्यविधिमित्रार्कान्त्यभेष्वादिभे।
दैत्यारित्रयभोत्तरासु च खलैर्लग्ने सुते वर्जिते
ताराचन्द्रबलान्विते शुभखगैर्युक्तेक्षिते चोदये।। ११ ।।

Between to-be-adopted and the adopting father the different kutas should agree. The boy should belong to his own gotra. At the time chosen the Moon should be in Asvini, Rohini, Punarvasu, Pushyami, Uttara Phalguni, Hasta, Svati, Anuradha, Uttara Ashadha, Sravana, Dhanishtha, Satabhisha, Uttara Bhadra, or Revati. No malefic should be in Lagna and the fifth house. Moon's placement and the nakshatra on that day should be in harmony with the natal ones. Benefics should be in lagna or aspect it.

Notes

The author has suddenly brought in the kutas. They are considered generally for forging a marriage alliance. The kutas take into consideration the nakshatras of the boy and the girl. Their application here is irrelevant.

There are twenty kutas. Of these eleven are important. These are Dina, gana, yoni, Rajju, Vedha, Nadi, Mahendra, Stridirgha, Rasi, Rasyadhipati, and Vasya. Of these 3, 4, 6, 8 and 11 refer to the girl also, and the counting is done from the girl's star. Hence their application in the case of an adoption is meaningless.

उद्वाहादिमुखक्रियामदितिभे तिष्ये तथा दस्रभे।
मैत्रेऽर्कत्रयवैष्णवत्रयुते पुण्याङ्गनाभिस्तदा।
भृग्वारोज्झितवासरे सुतनवस्थाने च शुद्धे शुभे
लग्ने खेटमखादिकं त्वपि चरेत्तद्गीतवाद्यादिभिः।। १२ ।।

The preliminary activities for a marriage should be begun by women whose husbands are alive. At that time the Moon should be in Asvini, Punarvasu, Pushyami,

Hasta, Chitra, Svati, Anuradha, Sravana, Dhanishtha or Satabhisha. The week days should be other than those related to Kuja and Shukra. The lagna should be auspicious, and there should be no planet in the fifth and ninth houses. There should be the Puja (worship) of the nine planets. The function is to be accompanied with dance, music and the like.

पूर्णेन्दोरखलेन्दुजस्य च गुरोः शुक्रस्य वारे तथा
भद्रापूर्णातिथौ जयाह्वयतिथावृक्षे चरे क्षिप्रभे।
लग्ने विद्गुरुशुक्रवीक्षितयुते शुद्धे सुते तल्लिखे-
दाह्वानार्थमिदं मृदूक्तिघटितं मांगल्यपत्रं शुभम्।। १३ ।।

The auspicious letters of invitation for the marriage are to be written in a soft and sweet language. The time of writing these should be in conformity with the following conditions:

(i) The Moon should be full Moon. The day is to be Wednesday when Budha is free from the conjunction with or aspect from malefics.

(ii) The day is to be that of Guru or Shukra.

(iii) The tithis must be Bhadra, Purna, or Jaya.

(iv) The Moon should be in movable stars—Svati, Punarvasu, Sravana, Dhanishtha, or Satabhisha, or the Moon is to be in the stars that have a quick motion—Asvini, Hasta, or Pushyami.

(v) Budha, Guru and Shukra should be in lagna or aspect it.

(vi) The fifth house should have no planet.

Notes

The lunar tithis called Bhadra, Purna and Jaya are the second, fifth, third, seventh, tenth, eighth, twelfth, fifteenth and thirteenth. In the dark fortnight the last three are not preferred.

शंकुस्थापनजा तिथिः शरगुणा तत्रानलाद्भं युतं
योज्यं द्वादशभिः पुनर्नवहृतं शिष्टं नगाब्धीन्दवः।
कीलालेऽहिकरेषवो भुवि ततोऽग्न्यङ्कर्तनः खे भवे-
ल्लाभो हानिमृती क्रमात्फलमिदं कौर्मे तु चक्रे स्मृतम्।। १४ ।।

At the moment of erecting a pole or a bamboo for the marriage pandal, note the number of the Tithi (the lunar day). Multiply this by five. To this product add the number of the nakshatra counted from krittika. To this product add twelve and divide the total by nine. When the remainder is 1, 4 or 7 the king of the tortoise will be in water. The result is beneficial. If the remainder is 2, 5 or 8 the tortoise is on the land and the result is loss or destruction. If the remainder is 3, 6 or 9 the tortoise is in the sky and the effect is death.

Notes

The author is confusing Kurma Chakra which is to be satisfactory only for entering a new house. Evidently this chapter was included by some one else.

निर्माणे नवसद्मनः प्रथमतो लिङ्गत्रयं संलिखेत्
तिर्यक्चार्गलकाश्चतस्र अपि चाद्ये वामरेखादितः।
आरोहादपि दस्रभाच्छुभकरं चारोहभमस्तगं
रेखायां खलखेचरे यदि मृतिर्नेतुः शुभे शोभनम्।। १५ ।।

When you are constructing a new building, note three indicators in the vertical forms. In each one draw four horizontal lines. Begin from the bottom on the left side and note the stars from Asvini onwards. The nakshatra rising then and the three on the top give good results. But a malefic posited on the rising side suggests death. If it is a benefic, the result is beneficial.

Notes

Look at these diagrams as indicated.

Rohini	Ardra
Krittika	Punarvasu
Bharani	Pushyami
Asvini	Aslesha

Hasta	Svati
U. Phalguni	Visakha
P. Phalguni	Anuradha
Magha	Jyeshtha

Sravana	Satabhisha
U. Ashadha	P. Bhadra
P. Ashadha	U. Bhadra
Mula	Revati

उक्षाख्ये फलमेवमुक्तमभिजित्साकं प्रवेशेऽर्कभा-
च्चन्द्रर्क्षगिरिवेदरामसुरपाश्चासच्छुभासच्छुभम्।
तद्वत्प्रोक्तमिदं फलं तु कलशे बाणारिनागारयः
संवेशे सुखदं शुभप्रदमपि स्याच्चक्रयुग्मं लघु।। १६ ।।

When one enters a new house or a new town, or when he is to undertake a new thing, count from the star occupied by the Sun to the star in which the Moon is located at that time. In this counting include Abhijit. It is after Uttara Ashadha and before Sravana. If the star is within the first seven ones (counted from the Sun), it portends evil. There are good results if it is within the next four. In the next three, the result is bad. If it is within the next 14, the result

is good. This is the Vrishabha Chakra.

If the star is within the first five from the star occupied by the Sun, the result is bad. Within the next eight, the effect is good. In the next eight it is bad, and in the last six it is good. This is the kalasa chakra. The good or bad effects of any undertaking can be predicted in this manner.

Notes

The Vrishabha and Kalasa chakras are dealt with in the (Purva) *Kalamrita*. And when the author deals with the same, we have to conclude that the author was not the writer of the (Purva) *Kalamrita*.

In Vrishabha Chakra we include Abhijit, and in Kalasa Chakra we exclude it. The count is from the star in which the Sun is posited to the star in which the Moon is on the required day. In Vrishabha Chakra the stars 8 to 11, 15 to 18 and 23 to 28 are auspicious. In Kalasa Chakra the stars 6 to 9, 10 to 13 and 22 to 27 are auspicious. The two must coincide.

चक्रे मानुषरूपके हि शिरसि त्रीण्यर्थलाभो मुखे
नाशस्त्रीणि हृदीषवो धनचयो निःस्वं षडङ्घ्र्योर्द्वयम्।
पृष्ठे प्राणभयं ततः शुभकरं वस्तौ कृताद्विर्गुदे
भीतिर्दक्षिणवामयोस्तु करयोरेकैककं स्वं मृतिः।। १७ ।।
भृत्यर्क्षादिनभान्तकं भवति तद्दासाख्यचक्रं त्विदं
दासीचक्रमपीह तद्वदिति तच्छीर्षे त्रयं लाभदम्।
हानिस्त्रीणि मुखे द्वयं प्रभुमृतिः स्कन्धे च पुष्टिः शरा
हृत्पद्मे तु नगाश्च हानिरिति भूर्योनौ तिरस्कारता।। १८ ।।
त्रीणि त्रीण्यथ पादयोश्च भवति स्याद्दक्षिणे वामके
तद्द्रव्यक्षयमादिशेदिति विभोर्भृत्यस्य योज्यं सदा।

This Chakra has the form of a human being. Count from the natal star of the part till that of the master in this Dasa Chakra. The first three are on the head, and the result is gain of money. Within the next three it is on the face and

it portends destruction. The next five refer to the chest and they denote possession of much wealth. The next six refers to the feet and they indicate poverty. The next two are the back and they indicate danger to life. The next four refer to the abdomen and the results are beneficial. The next two refer to the anus and there is fear. The last two belong to the right and left hand, and they respectively give wealth and death.

Similar to this is the Dasi Chakra. But it refers to the female. In this Chakra the first three stars form the head and suggest gain. The next three are on the face, and they suggest loss. The next two form the shoulders suggesting the death of the master. The next five form the back and suggest growth. The next seven are on the chest suggesting loss. The next one is on the genitals suggesting insults. The last six are on the feet, three on each foot. They indicate loss of wealth.

स्वीकारे महिषीगवां गुणकराष्टौ बाणनागेन्दवो
लाभो हानिरथो स्वलाभसुखकृल्लाभो महाभीतिकृत् ।। १९ ।।
मूर्द्धास्यङ्घ्रिषु हृत्स्तनेषु च भगे त्वर्यम्ण आनित्यभं
गृह्णीयाच्च चतुष्पदान् वृषमुखान् सञ्चिन्त्य चक्रादिदम् ।
अर्कक्षान्त्रिजभान्तमेव गणयेत् स्कन्धे शराः पृष्ठतो
दिक्पुच्छे द्वितय चतुर्ष्वपि पदेष्वब्धि शरास्तूदरे ।। २० ।।
वक्त्रे तु द्वितयं क्रमात्सुभगकृल्लाभोऽङ्गनानाशकृद्
भङ्गो नाशकृदर्थलाभ इतिचाश्वादेः समारोहणे ।

When a cow or a she-buffalo is to be received, the effects indicated by the time of receipt are being given now. Count from Uttara Phalguni to the star in which the Moon is at that time. If the number is within three, there is gain. If it is within the next two, there is loss. The next eight indicate gain of money. The next five show happiness. The next eight suggest gain. The last one denotes great fear.

The six groups mentioned above suggest respectively the head, face, two feet, chest, breasts, and the genitals.

Bulls and other quadrupeds are to be received only after consulting this Chakra.

सूर्यर्क्षान्निजभान्तकं करकराश्व्यक्ष्यक्षिवेदाब्धयो
वेदाङ्गन्यथ कर्णमस्तकरदे पुच्छे करे पृष्ठके ।। २१ ।।
हृद्वक्त्राङ्घ्रिषु लाभलाभकमहालाभाश्च हानिः शुभं
सम्पद्रोगसमायकस्त्वपि गजारोहे तु सञ्चिन्तयेत् ।

When one seeks to ride a horse, count from the star in which the Sun is posited to the star of the native. Include Abhijit, if it comes in the count. If the number is within the first five, the back is suggested; if it is within the next ten the hind part is indicated; the next two show the tail; the next four, the legs; the next five, the stomach; and the last two the face. The effects of these respectively are prosperity, gain, loss of the partner, obstacles, destruction and acquisition of money.

आरोहे शिविकां दिनेश्वरभतस्तत्कालभान्तं क्रमात्
तुर्याशादिषु पञ्च च लिखेदृक्षाणि सप्तान्तरे ।। २२ ।।
आरोग्यं त्वतिकष्टतां च कृशतां व्याधिं क्रमान्मध्यमे
कल्याणं दिशतीह चक्रमुदितं चायुश्च पुष्टिं सुखम् ।

Next the author determines the time when one can mount an elephant. From the star in which the Sun is on that day count up to the natal star (Janma nakshatra) of the person. The groups of the numbers resulting are—*(i)* 1 and 2, *(ii)* 3 and 4, *(iii)* 5 and 6, *(iv)* 7 and 8, *(v)* 9 and 10, *(vi)* 11 to 14, *(vii)* 15 to 18, *(viii)* 19 to 22, and *(ix)* 23 to 28. Abhijit is included. The corresponding limbs that are affected are respectively—*(i)* ears - gain, *(ii)* head - gain, *(iii)* neck - much gain, *(iv)* tail - destruction, *(v)* trunk - prosperity, *(vi)* back - wealth, *(vii)* chest - ailment, *(viii)* face - no change and *(ix)* feet - gain.

When one wants to get into a palanquin, count from the star having the Sun to the one occupied by the Moon at that time. Distribute groups of five stars from each side

of the palanquin, starting from the east. The last seven are located in the centre. The effects respectively are:

(i) health, *(ii)* great difficulty, *(iii)* wasting or emaciation, *(iv)* disease, and *(v)* auspiciousness. Getting into a palanquin in an auspicious moment gives long life, growth or development, and happiness.

छत्रस्य ग्रहणे शिवोत्तरविधीज्य श्रीशुभं वा नवं
वारुण्यं च सदा शुभं त्वथ पुनश्चक्रस्य याते त्रयम्।। २३ ।।
नाशं सप्त तु दण्डके धनहरं कण्ठे नृपानुग्रहं
पञ्चान्तर्वसवो महानृपवरं चाग्रेऽब्धिभं कीर्तिदम्।
छत्राख्यं त्विदमुत्तमं शुभकरं चक्रं तु छत्राकृतिं
संलिख्येवमथो स्वभाद्दिनकरर्क्षान्तं क्रमाद्विन्यसेत् ।। २४ ।।

For holding a royal umbrella, the auspicious stars where the Moon is located are—Rohini, Ardra, Pushyami, Uttara Phalguni, Uttarashadha, Uttarabhadra, Sravana, Dhanishtha and Satabhisha.

Count from the Janma nakshatra (natal star), to the star in which the Sun is on that day. The first three stars stand for the handle of the umbrella. The next seven form the holder. The following five refer to the protruding stick or handle above. The next eight refer to the inside of the umbrella. The last four cover the top. The effects respectively are *(i)* destruction, *(ii)* loss of wealth, *(iii)* favours from the ruler, *(iv)* a great and benevolent king, and *(v)* fame.

सूर्यर्क्षाद्विधुभान्तमेव गणयेच्चत्वारि चत्वारि त-
न्मूलेष्वत्र लिखेच्चतुर्ष्वपि तथा गात्रेषु चैकैकभम्।
मध्ये सप्त विनिर्दिशेदतिसुखं मूलेषु गात्रेषु चेद्
भीतिं सत्सुतभाग्यदं निगदितं मञ्चाख्यचक्रन्त्विदम् ।। २५ ।।

Next the author speaks of Khatva Chakra, the bed. Count from the star occupied by the Sun to the one in which the Moon is posited. Four stars are for the four feet of the cot, and one star for each of the four knobs of the legs. Seven stars are for the centre of the couch. The respective effects are *(i)* extreme happiness for the centre,

(ii) fear from the four corners, *(iii)* good children, and *(iv)* prosperity for the knobs. This is the Mancha Chakra.

जन्मर्क्षान्तमथार्कभाच्छरमुखे पञ्चैव लाभः शरा-
दौ बाणा जयमादिशेच्छरधनुः सन्धाविषुः शौर्यकृत्।
दण्डे भद्वितयं तु भङ्गमिति तच्चापाग्रयोः पञ्चकं
हानिः स्यादिति चामनन्ति सशरं चापाख्यचक्रं त्विदम्।। २६ ।।

Next comes the Chapa Chakra, referring to the bow and arrows. Count from the star occupied by the Moon to the natal star (Janma nakshatra) of the person. The first five refer to the blade of the arrow. The next five are for the handle of the arrow. The next five are given to the junction of the arrow and the bow. The next two are for the cane of the bow. Then five each are as the two ends of the bow. The effects are respectively, *(i)* gain, *(ii)* victory, *(iii)* valour, *(iv)* discomfiture, and *(v)* destruction. This is what the elders say about the Sashara Chakra.

दण्डे मध्यगते च चक्रशिखराधो स्यन्दनाग्रे युगे
सर्वत्रानलषड्गुणर्तुगुणषड्भिः सिद्धिकीर्ती मृतिः।
कल्याणं धनलाभभङ्गसुखदं चक्रे रथाख्ये भवेत्
प्रालेयारिगतोडुतः स्वजननर्क्षान्तं सुधीर्विन्यसेत्।। २७ ।।

Next the author speaks of Ratha Chakra. From the star in which the Sun is posited count to the natal star of the person. The groupings of the star-count are *(i)* 1 to 3, *(ii)* 4 to 9, *(iii)* 10 to 12, *(iv)* 13 to 18, *(v)* 19 to 21, *(vi)* 22 to 24, and *(vii)* 25 to 27. These seven parts are in the following parts of the car, and their effects respectively are these: *(i)* Central pole - success, *(ii)* wheels - fame, *(iii)* top - death, *(iv)* bottom - happiness, *(v)* front of the chariot - gain of wealth, *(vi)* yoke - obstacles or failure, *(vii)* all round - happiness.

चन्द्रार्क्षान्तमिनर्क्षतो हि गणयेन्नन्दत्रिकान्तःसदे
त्येवं हानिमथो विभूतिमरुजं नाशं धनायं ततः।
राजोपद्रवनिर्धनत्वमृतिदं सौख्यं क्रमात्तत्फलं
घूर्णाचक्रमिदं तिलादिमथने स्यान्नारिकेलादिषु ।। २८ ।।

Now the Ghurna Chakra is described. It refers to the grinding of oil from sesamum, groundnut and coconut. From the star occupied by the Sun on that day count the star in which the Moon is located. The remainder is divided by nine. Note in which part it falls. The nine parts respectively denote - *(i)* destruction, *(ii)* prosperity, *(iii)* freedom from ailment, *(iv)* destruction, *(v)* access of wealth, *(vi)* trouble from the rulers, *(vii)* poverty, *(viii)* death and *(ix)* happiness. This is the special feature of the oil mill for extracting oil from sesamum, groundnut, coconut and the like.

सूर्यर्क्षाद्विधुभान्तमेव गणयेद्वेदाश्विनेत्रेन्दवो
बाणेष्वश्विरसाः क्रमात्फलमथो श्रीहानिलाभोत्कटान्।
नाशं मृत्युशुभे च देहकृशतां वित्ताधिकं चोच्यते
घूर्णाचक्रमिदं शुभर्क्षसहितं चेक्षुद्रवे योजयेत्।। २९ ।।

Now the author describes sugar cane and its crushing. From the star occupied by the Sun count to the one that has the Moon. The groupings of the stars are eight: *(i)* one to four, *(ii)* five to six, *(iii)* seven and eight, *(iv)* nine, *(v)* ten to fourteen, *(vi)* fifteen to nineteen, *(vii)* twenty to twenty one, and *(viii)* twenty two to twenty seven. The results respectively are: *(i)* prosperity, *(ii)* destruction, *(iii)* great gains, *(iv)* destruction, *(v)* death, *(vi)* benefic results, *(vii)* emaciated, and *(viii)* great wealth. In the light of the Ghurna Chakra one must choose the proper time for crushing the sugar-cane.

सूर्याधिष्ठितभाद् द्युभान्तगणनात् त्रिघ्न्यग्निबाणाग्नयो
बाणाग्न्यश्विमितेष्वसच्छुभमसद्भद्रासतौ सत्वसत्।
कल्याणं क्रमतो हलाह्वयमिदं चक्रं स्मृतं शोभनं
बीजानां वपने तथा नवकृषा ऋक्षे शुभे तूक्तवत्।। ३० ।।

Now the author describes the Hala Chakra, the time when the ploughing of the field should be started for the next crop. Count from the star occupied by the Sun to the one that has the Moon on that day. If the number is within

the first three it is bad for agriculture. 4 to 6 is good. 7 to 9 is bad, 10 to 14 it is auspicious. 15 to 17 is bad. 18 to 22 is good. 23 to 25 the results are bad. The last two give good results. This rule is to be observed in ploughing for sowing the seeds and beginning the agricultural activities of the new year.

अर्कर्क्षात्तरणेरुपर्यरिमितं स्तम्भे च नाल्यां त्रयं
पृष्ठैकं त्वथ पार्श्वयो रसमितं शुक्काणके तु त्रयम्।
षण्णौकान्तरगन्त्वदं हि गदितं नौयाननिर्माणयो-
रूर्ध्वान्तस्थितभं द्विषट्छुभकरं त्वन्यत्त्वसत्साभिजित् ।। ३१ ।।

The sukkani is the wheel on whose directions and movements of the boat or the ship depend. The word is Arabic and it came into vogue in Indian languages after the seventh century A.D. The author now describes the moment for this.

Count from the star occupied by the Sun on that day to the one occupied by the Moon. Abhijit is included. The first six are above the foot, next three are on the top of the prop, then three are on the bottom. Then have one on the back, six on both sides (three each), three on the helm of the ship, and last six inside the boat. This diagram has to be used at the time of building a new boat, or of launching it. The six over the boat and the six inside are proportions. The rest are malefic.

वह्न्यृक्षाद्दिनभान्तकं हि गणने बाणा मुखे पूज्यता
कण्ठे स्युर्नव लाभदाः प्रभुमृतेर्मध्ये गजा दण्डके।
बाणा राज्यकराः क्रमात्फलमिदं स्याद्दीपकाख्यं स्मृतं
चक्रं नूतनदीपभाजनविनिक्षेपे त्ववश्यं शुभम्।। ३२ ।।

When a lamp is to be used freshly there is Dipika Chakra. This is described now. The count is from Krittika to the star in which the Moon is to that day. The first five are for the face, next nine are for the neck, then eight are for the centre, while the last five are for the pillar or the bar. The results of these four groups are respectively—honour,

gain, death of the master and royalty.

चक्रान्तर्विधिभात् त्रिभं तु विलिखेत्तद्वच्च पूर्वादिषु
त्वेवं संगणितेऽतिशीघ्रजलदं तन्निर्जलं मध्यमम्।
नीराभावजलादिकामृतजलक्षारोदनीरान्वितं
मध्यं स्याद्विधुभात्फलं भवति तत्कूपस्य वाप्याश्च वा।। ३३ ।।

Now the author lays down rules for the digging of a well or a tank. The three stars from Rohini are for the centre. Of the remaining twenty four stars distribute three each for the directions starting from the east. A well or a tank begun when the Moon is in one of these nine groups will reveal about finding or not-finding water. These are respectively—*(i)* found very soon; *(ii)* no water; *(iii)* average supply; *(iv)* no water; *(v)* plenty of water; *(vi)* sweet water; *(vii)* saltish water; *(viii)* plenty of water; and *(ix)* average supply.

Notes

In the above description (iii) refers to the south east, (iv) to south and (v) to south west. Digging of a well in these directions is prohibited in *Purva Kalamrita*. But this author gives plenty of water for south-west. We have examples of persons dying or getting serious illness when a well is dug in the south-west. This author cannot be the author of the so called first part of *Kalamrita*.

स्तम्भाग्रे रसभं मृतिं त्वथ नखा मध्ये यशः सम्पदं
तन्मूले भयुगं धनक्षयमपीनक्षाद्विधोर्भान्तकम्।
गेहारंभतटाकवापिखनने चारामसंस्थापने
स्तम्भस्थापनमत्र कीर्तिसुखदं वंशाभिवृद्धिं दिशेत्।। ३४ ।।

A pillar or a column has to be erected while building a house, digging a well or a tank, or preparing the lay-out for a garden. The erection of the pillar should be at an auspicious time.

Count from the star in which the Sun is to that in which the Moon is posited on the day. If the number is within the first six, it denotes death. Within the next

twenty, it brings fame and fortune. In the last two, it reveals the loss of wealth. The proper day and time will bring fame, happiness, and progress of the family.

Notes

This and the next two verses like the previous ones are elaborately and more scientifically dealt with in *Kalamrita*.

द्वारोर्ध्वं भचतुष्टयं दिशति तद्राज्यं तदन्तस्त्रयं
राज्यं कोणचतुष्टये वसुमितं चोद्वासकं शाखयोः।
अष्टावष्टविभूतयो जलधयो मृत्युं त्वधो चक्रतो
द्वाराख्यं रविभाद्दिनोडुगदितं स्याद्देहलीस्थापने।। ३५ ।।

Now the dvara-chakra is explained. It refers to the door-frames and doors.

Count from the star in which the Sun is to the constellation of the Moon on the given day. The first four refer to the upper part of the door-frame, next three to the centre, two each for the four corners, next eight to the top hinges (four for each), and the last four to the bottom. The effects are respectively - *(i)* royalty, *(ii)* rulership, *(iii)* exile or banishment, *(iv)* eight forms of wealth or prosperity, and *(v)* death. Thus find out the auspicious star for erection of the door-frame.

Notes

The author is silent on the number of doors and windows. They should be in even number.

सैका वारयुता तिथिः कृतहृता शेषेऽग्निशून्ये सुखं
भूनेत्रेऽर्थविनाशनं रविभतश्चाचन्द्रभं त्रित्रिभम्।
सूर्यज्ञास्फुजिदार्किचन्द्रकुजगुर्वग्वन्त्यगैः सच्छुभे
पापेऽसन्नवचुल्लिकाग्रहमखादिष्वग्निसंस्थापने।। ३६ ।।

Now the Chakra for opening a new oven, a new fire - place, or a furnace is described.

Note the tithi (lunar day) at the time. Add the number of the week day (counting from Sunday). Add one more

numeral. Divide it by four. If the remainder is zero or three, it indicates happiness; if it is one or two, there is loss of money.

Count from the star in which the Sun is posited on that day to the one in which the Moon is. Divide it into nine groups of three each. These are to be allotted to the planets in the sequence of Ravi, Budha, Shukra, Shani, Chandra, Kuja, Guru, Rahu and Ketu. If the star belongs to a group of the benefic planet, it denotes prosperity. If it belongs to a malefic, the result is opposite. This Chakra reveals which planet is to be propitiated or which rite is to be performed.

पेटच्चायामविशालयोर्विनिहतिर्भक्ता खगैः शेषके
त्वेकादौ तु खगक्रमाद्रविमुखाः स्युः खेचरास्तत्फलम्।
सौम्यासौम्यवशाच्छुभाशुभमिति स्यादङ्गुलाद्येन वै
यत्र स्याद्द्वियवादिकं ध्वज इहाष्टौ स्युर्यवा अङ्गुले।। ३७ ।।

Now the author explains about a new box. Multiply the length of box by its breadth in terms of inches and yavas. Divide it by nine. The nine parts refer to the nine planets from the Sun to Saturn (in order of the week days), followed by Rahu and Ketu. If the concerned remainder refers to a benefic, the result is good. Otherwise, it is bad.

Notes

One inch (angula) has eight yavas.

चक्रं सावयवं नराकृतिमितं संलिख्य तद्ग्रामभात्
स्वर्क्षान्तं शिरसीषवो धनचयं तन्नाशमास्ये त्रयम्।
हृद्यर्क्षा धनदा रसा यदि पदोर्निस्वं विधुः पृष्ठगः
प्राणापायमथो श्रियं जलधयो वस्तौ तु गुह्ये द्वयम्।। ३८ ।।
पीडां चैव भियं दिशेदथ करे स्याद्दक्षिणे वामके
त्वेकैकं बहुलाभकृद्भवति तद्दारिद्र्यमेवं क्रमात्।
कस्मिंश्चिन्नगरेऽथवा जनपदे वस्तुं यदीच्छेन्नरः
संवीक्ष्यैवमथो विशेद्यदि सुतार्थायुःश्रियश्चाप्नुयात्।। ३९ ।।

For settling in a town or in a country one must find the proper auspicious time. The method for finding this out is

described now. The auspicious time will give the native children, money and fortune.

The Chakra (diagram) is in the form of a human being. Count from the star of the village or town to the natal star (Janma Nakshatra) of the person. If the number is within the first five, it is on the head and it denotes acquisition of money. If within 6 to 8, it is the face, and destruction. If it is within the next five, it is on the chest and gives wealth. If it is from 14 to 19, it is on the two feet — three for each foot, and it indicates the loss of money. If it is the 20th, it refers to the back and there is danger to life. If it is from 21 to 24, it is on the pelvis suggesting prosperity. The next two stars 25 and 26 are on the anus indicating fear and trouble. The last two refer to the right and left hands, suggesting respectively gain and poverty.

Notes

How are we to determine the nakshatra of a village or a town? We have to follow the namanakshatra, taking the first letter of the town or the village. The following table will enable us. One letter stands for one Pada only.

Asvini : चू, चे, चो, ला

Bharani : ली, लू, ले, लो

Krittika : अ, ई, ऊ, ऐ

Rohini : ओ, वा, वी, वू

Mrigasira : वे, वो, क, कि

Ardra : कू, घ, ङ, छ

Punarvasu : के, को, हा, हि

Pushyami : हू, हे, हो, डा

Aslesha : डि, डू, डे, डो

Magha : मा, मी, मू, मे

P. Phalguni : मो, टा, टी, टु

U. Phalguni : टे, टो, पा, पि

Hasta : पू, ष, ण, ठ

Chitra : पे, पी, रा, री

Svati : रू, रे, रो, ता

Visakha : ती, तू, ते, तो

Anuradha : ना, नी, नू, ने

Jyeshtha : नो, या, यी, यू

Mula : ये, यो, भा, भी

P. Ashadha : भू, धा, फा, ढा

U. Ashadha :भे, भी, जा, जी

Sravana : खी, खु, खे, खो

Dhanishtha : गा, गो, गू, गे

Satabhisha : गो, सा, सी, सू

P. Bhadra : से, सो, दा, दी

U. Bhadra : दू, थ, झ, ञ

Revati : दे, दो, चा, ची

जन्मर्क्षाद्गुरुभान्तकं हि गणयेच्चक्रे तु वट्वाकृतौ
मूर्ध्नीषुः सुखिनं मुखे त्रयमपि स्वाचारहीनं वदुम्।
हृद्येकं पिशुनं करोति पदयोरष्टौ रुगार्तं क्रमा-
द्दण्डे भद्वितयं सुवर्चसमथाष्टौ चाजिने पण्डितम्।। ४० ।।

Now he describes the time for upanayana — wearing of the sacred thread (yajnopavita) and the initiation into Gayatri mantra.

Count from the natal star of the boy who is to have Upanayana (approaching near the teacher for initiation). Count from that star to the one in which Guru is posited. The first five stand for the head, 6 to 8 for the face, 9 for the chest, 10 to 17 for the feet, 18 and 19 for the palasa or staff, and 20 to 27 to the skin of the antelope tied to the sacred thread. The results respectively are - *(i)* happiness, *(ii)* deviation from his religious duties, *(iii)* slanderer, *(iv)* afflicted with disease, *(v)* lustrous, and *(vi)* learned.

गेहादिष्वपि भूगतं मणिधनास्थ्याद्यं किमस्तीति तत्
सद्यः प्रत्ययकारकं निगदितं चक्रं तु निध्याह्वयम्।
तिर्यक्पञ्च तथोर्ध्वगा वसुमिता रेखा लिखेत्साभिजित्
त्वष्टाविंशतिकोष्ठकेषु लिखितेष्वृक्षेषु तत्पृच्छया।। ४१ ।।

One may try to find out if there is any treasure of jewels and money or bones and the like hidden in a house, and if there is any truth of its existence, then the following Nidhi Chakra is to be observed.

Draw five horizontal lines and cross them by eight vertical lines. You will get twenty eight squares. These are allotted to the twenty eight stars including Abhijit in the manner described next.

अन्त्याद्ये यमवह्निभे पितृभगौ तां चोत्तराफाल्गुनी
सप्तस्वेव भसप्तकं प्रविलिखेत्तत्रादिपङक्त्यां ततः।
आहिर्बुध्न्यमजैकपाच्छतभिषग्ब्रह्मोरगेज्याः करो-
धोपङ्क्त्यामभिजिद्धरिर्वसुमृगार्द्रादित्यचित्रास्त्वधः।। ४२ ।।
चातुर्थ्यामपि विश्वतो यदनुजज्येष्ठाख्यमैत्राख्यभे
न्द्राग्नीस्वातय एव चक्रवशतः सञ्चिन्त्य वस्त्वादिशेत्।
याम्याग्न्यश्विशिवादिती गुरुमघाश्लेषाभिजिद्रेवती
श्रोणाविश्वजलाजपादितिमनूडुष्वेव चन्द्रो विभुः।। ४३ ।।
शेषेष्वेव मनूडुषूष्णकिरणो नाथोऽथ तात्कालिकौ
सूर्येन्दू निधिकारकौ तु भवतस्तौ वक्ष्यमाणक्रमात्।

The seven squares on the top horizontal line are allotted to Revati, Asvini, Bharani, Krittika, Magha, Purva Phalguni and Uttara Phalguni. In the next horizontal line these are Uttarabhadra, Purva Bhadra, Satabhisha, Rohini, Aslesha, Pushyami and Hasta. The third horizontal row has Abhijit, Sravana, Dhanishtha, Mrigasira, Ardra, Punarvasu and Chitra. The last row at the bottom has Uttara Ashadha, Purva Ashadha, Mula. Jyeshtha, Anuradha, Visakha, and Svati.

The Moon is the lord of Asvini, Bharani, Krittika, Ardra, Punarvasu, Pushyami, Aslesha, Magha, Purva Ashadha, Uttarashadha, Abhijit, Sravana, Purvabhadra,

and Revati. The Sun is the lord of the other fourteen stars. The Sun and the Moon at the time of putting the question will reveal the nature of the hidden treasure.

आद्यन्तं रविभस्य हारक इति स्यात्तत्प्रवेशादित-
श्चेष्टान्तं घटिकावियद्रसगुणाहाराप्तलब्धं तु भम्।। ४४ ।।
तच्छेषाद्घटिका नगाश्विनिहता षष्टयाप्तलब्धं हि भं
तद्यात त्वथ वर्तमानभगतं तात्कालिकोऽर्को भवेत्।
तत्कालेन्दुरिहैवमिष्टघटिकाः सप्ताश्विनिघ्नाः खषड्
भक्ता लब्धमिहोडवश्च घटिकाः शेषो विनाडयः क्रमात्।। ४५ ।।

The time taken by the Sun to traverse a star from the beginning to the end has to be taken in ghatikas and Vighatikas. This is the divisor. Note the interval in ghatikas and Vighatikas taken by the Sun from the time he entered the star till the time of the question. Multiply it by sixty and divide it by the previous number. The remainder multiplied by 27 and divided by 60 gives the number of the stars from Asvini. These are the stars that have elapsed. With the remainder in Ghatikas and Vighatikas these will give the position of the Sun. Note the interval taken by the Moon in the star in which it is posited, to the time of the query. Multiply this by 27 and divide the product by 60. The quotient counted from Asvini gives the stars traversed by the Moon. The remainder in ghatikas and Vighatikas shows the position of the Moon at the time.

Notes

Instead of this laborious and tedious process, one may rely on the Ephemeris and calculate.

तत्कालेन्दुरिनादिदृष्ट इह तद्धैमं च तारं तथा
ताम्रं पित्तलकं सुवर्णमथ तत्कांस्यं च लोहं त्रपुः।
सीसं यद्यपि खेचरैः सुबहुभिर्दृष्टा बहून्येव चे-
देकेनापि न वीक्षितः कमपि नास्त्येवेति वाच्यं निधौ।। ४६ ।।

Note the position of the Moon (as described in the previous verse) at the required time. If this Moon is aspected by the planets counted from the Sun in the order of

the week days followed by Rahu and Ketu, the hidden treasure is respectively - (1) gold articles, (2) silver, (3) copper, (4) brass, (5) gold, (7) iron, (8) tin, and (9) lead. If this Moon is aspected by many powerful planets, the Treasure has many metals. If it is not aspected by any, there is no hidden treasure.

चन्द्रे सर्वखगेक्षिते तु सुमहाभाण्डं लभेच्छीकरं
सूर्यर्क्षे यदि हेमजं रजतजं स्थूलेन्दुराशौ स्थिते।
भौमर्क्षे यदि ताम्रजं बुधगृहे रत्नाढ्यकं जीवभे
शैलं शुक्रगृहे तु मृण्मयमिदं तल्लोहज मन्दभे।। ४७ ।।

If the Moon is aspected by all the planets, there is a valuable treasure hidden in a large vessel. If this Moon is in Simha, a golden vessel has this treasure. If the Moon is in a house of the gross Moon, the treasure is in a silver vessel. If the Moon is in the house of Kuja, it is a copper vessel; if in a house of Budha, the vessel is made of a precious stone; if in Guru's house, it is a vessel made of stones; if in Shukra's house, it is in earthen pot; and if Shani's house, the vessel is an iron one.

Notes

Chapter 7, verse 13 explained the positions of the gross and subtle Moons.

भे तत्कालविधोः स्थितौ शशिरवी चेदस्ति चार्थं रवे-
श्चेच्छल्यं परिवर्तनेन तु तयोर्नाप्यत्र किं विद्यते।
चन्द्रे क्रूरखगान्विते यदि निधौ स्वं नो लभेतान्यथा
चेदस्त्यत्र शशाङ्कभुक्तलवतः खातं कराद्यं भवेत्।। ४८ ।।

When the Sun and the Moon are conjoined in a star ruled by the Moon (as per verse 45 above), there is a treasure. If these are in a star ruled by the Sun, the treasure has only bones. When the Sun and the Moon have exchanged signs, one finds nothing. If the Moon is with malefics, the person cannot have the treasure; and if it is with benefics, he will get it. The number of degrees passed by the Moon in that star will indicate the depth below the

ground where the treasure is.

रेखास्तूर्ध्वमुखाश्चतस्र उदितास्तद्वच्च तिर्यङ्मुखा-
श्चक्रं स्यान्नवकोष्ठकं परिणयेऽर्कर्क्षाद्विधोर्भान्तकम्।
मध्ये प्रागनलादिदिक्षु विलिखेत् त्रीणि क्रमात् त्रीणि वै
तन्मध्यस्थितकोष्ठगत्रिभमिदं हस्त्याशु तौ दम्पती।। ४९ ।।
प्रागाद्यष्टसु तत्क्रमादतिशुभं तद्वंशहानिं ततो
वैधव्यं कुलवर्धनं बहुऋणव्याधी स्त्रियं जारणीम्।
धान्यार्थेऽखिलसम्पदश्च कुरुते वैवाहिकं चान्द्रभं
चैवं चक्रकदम्बमद्रिपतिना श्रीनन्दिने भाषितम् ।। ५० ।।

Draw four vertical lines and on them draw four horizontal lines, giving a total of nine squares. Note the star in which the Sun is at the time of the query. Three stars from it are placed at the centre. Eight groups of three stars each, are given to the eight directions starting from the East. The position of the Moon on the marriage day will be in one of these squares. The results of these starting from the Centre are *(i)* loss of the couple, *(ii)* prosperity, *(iii)* destruction of the family, *(iv)* widowhood, *(v)* continuance of the family line, *(vi)* debts and diseases, *(vii)* the girl goes astray, *(viii)* wealth and corn, and *(ix)* all kinds of prosperity.

This is the way lord Shiva described the Chakras to Nandikesvara.

Notes

The Tantras speak of the conversations between Shiva and Parvati. The author has brought Nandi. Evidently he came long after the tenth century A.D. The diagram mentioned in this verse is as follows:

East

3 Several Kinds of Prosperity	3 Prosperity	3 Destruction of the family
3 Wealth and Corn	3 Loss of the couple	3 Widowhood
3 Girl going astray	3 Debts and Diseases	3 Continuance of the famiy line

द्वितीयकाण्डः
Second Kanda
मुहूर्त्तादिखण्डः

Chapter 1

लक्षण्यां स्त्रियमुद्वहेदवितथस्व ब्रह्मचर्यो मनः
कान्तामन्यपरिग्रहत्वसवयःसापिण्ड्यरुग्वर्जिताम्।
गोत्रादिप्रवरेषु साम्यरहितां कुष्ठाद्यमर्यादिनीं
गौरीत्वानधिकां मनोनयनयोरानन्दिनीं सुन्दरीम्।। १।।

One who has observed celibacy strictly and sincerely, who has studied the sacred texts of his family, should marry a girl. She should be pleasant having good physical features. She should be pleasing to his heart. She must not have been married earlier to another. She would be of his age or a little less. She should not belong to his gotra or to his relatives who receive tarpanas and the like from him. She should be free from leprosy and other ailments. She must belong to a different gotra and Pravara. She should not be more than sixteen years of age. She must be pleasing to the heart and to the eyes.

Notes

Now the law states that the bride should not be less than eighteen years of age. Due to social and political conditions, a girl was married when she was married at the age of eight. In the Vedic times the girls were married only after they came of age. A Brahmachari is expected to devote twelve years to a study of his own Vedic texts and the like. The minimum duration of study varies. By the time he is twenty he leaves the guru-kula and gets married. The farewell convocation message is found in the eleventh section of the *Taittiriyopanishad*. As a celibant he should

keep aloof from any contact with women, wine, non-vegetarian food and the like.

Sapindya means that the oblations (tarpanas) given to the dead should not belong to the same set of persons. Marriages between persons belonging to the same gotra are prohibited. Now our government has unfortunately legalised sa-gotra marriages. Sapindyas are allowed only for the Andhras by Apastamba when he stated that only the Audhras can marry the daughters of their maternal uncles. For others it is prohibited. This is in line with traditional custom. Manu also has stated आचारश्चैव साधूनाम्।

According to the Dharma Sastras Sagotra or Sapindya marriages are incestuous. Modern researches in Genetics (Eugenics) do not approve of these.

लेपादाश्च चतुर्थतो ह्युपरि पित्राद्यास्तु पिण्डादिनः
आत्मा सप्तम इत्युदीरितमिदं सापिण्ड्यमेकं कुले।
सन्तानो यदि भिद्यते यत इतः कन्यावरोद्देशत-
स्तत्पित्रोरधिगण्यमन्यकुलजं त्वासप्तमात्पञ्चमात्।। २।।

Father, grandfather and great-grand father are the three generations that have a right to the offering of the Pindas at the time of the annual Shraddha. The three others can have only a Pindalepa, a fraction of the Pinda with ghee. The native is thus the seventh in the line. This is Sapindya. This is observed on the twelfth day of the death. Note the generation when the family or families get different from those of the bride and the bridegroom. This difference is to be counted from the seventh or the fifth generations from the father and the mother respectively of the bride and the bridegroom.

Notes

These three generations are known as Vasu, Rudra and Aditya in giving the oblations. On the twelfth day of death there is the rite called sapindi-karana.

पुंसो वा यदि सन्ततेश्च युवतेर्वध्वा वरस्याथवा
सापिण्ड्यं विगणय्य यज्जनकतस्त्वासप्तमात्तं त्यजेत्।
प्रस्वाश्चेदथ पञ्चमोपरि विदध्यादेकतो निर्वृतं
स्यादन्यत्र निवृत्तिरेवमुभयोस्तद्बन्धुतायां विधिः।। ३ ।।

The Sapinda relationship goes back to the seventh generation of a man or a woman, or of the husband and his wife. It is the seventh generation from the father and the fifth from the mother. Within these groups no marriages should be performed. Beyond these, there is no objection. If a Sapindya passes away at a certain period for one party, it does so for the other as well. This rule has to be observed in making marriage alliances.

Notes

Kulluka Bhatta, the learned commentator on Manu, observes that the mother's father is not a Sapinda as his Gotra is different.

चातुर्थीमपवादमाह भगिनीमात्रात्मजाख्यास्त्यजेत्
षष्ठीपञ्चमपञ्चमी परिणयं कुर्यान्न चेत्सा स्वसा।
तार्तीया विधिरुत्कलद्रविणयोः कार्यो न सार्वत्रिकः
वध्वा वा वरषष्ठमष्टममिति स्यान्निर्वृतिस्तद्द्वयोः।। ४ ।।

Some authorities state that the fourth generation from one is excepted, only three generations are forbidden for marriage. There is no objection from the fourth onwards.

One must avoid those girls that can claim relationships as sisters, mothers and daughters.

A marriage alliance can be accepted between the sixth generation in one line and the fifth in the other, and between the fifth and the fifth generations. But the girl should not be related to the boy directly or indirectly as a sister.

In Utkala (Orissa) and Dravida (Tamil Nadu) countries marriages are allowed between the third and the third generations. This is not allowed in other parts of the country. If the bride comes from the sixth or eighth generation

in the bridegroom's line, the prohibition vanishes fully.

कूटस्थाद्विषयत्वमुक्तविधिना सापिण्डचकालानिति-
क्रामः कुल्यनुरोधभञ्जनमतद्देशानुकूल्यं क्रमात्।
सम्बन्धप्रतिबन्धुवर्गमुत सापिण्ड्यं तु षाट्कौशिकः
पिण्डो देह इहास्य साम्यमगुरु स्याद्गुर्ववित्तांशकः॥ ५ ॥

The counting must always be made with reference to a common ancestor of the parties. The rule regarding Sapindya has to be followed strictly. Also the standard of particular families and countries should not be violated. In all possible and available ways and connections, the relationship with the other family must be strictly researched and examined.

Sapinda means a person who has an equal relationship with the pinda (body) of the common ancestor. The body consists of six koshas (sheaths), bones, muscles and marrow derived from the father, and skin, flesh, and blood derived from the mother. If this common ancestry is not of a binding nature, or even when it is strong, if there is no question of inheriting the property, we permit marriage.

एकस्येत्यपवादमाह पुरतस्तूढा गता चेत्परं
तस्या एव सहोदरीमुपयमेत्पुत्राद्यपेक्षाऽथवा।
सोदर्यौ च सहोदरीयुगयुजौ स्यातामुतैवं यमौ
स्यातां वा युगपद्विधेरथ विरोधाभावतो वा क्रमात्॥ ६ ॥

Here is an exception. When a woman deserts her husband and starts living with another, the husband can marry her sister, if he desires to have children. This is an exception to the rule that one's daughters should not be married in the same family or to the sons of the same parents. If there are girls who are twins they can be married to the twin brothers.

सन्तानं यदि विन्दते स्वजनकात्सापत्न्यमाता तदा
सापिण्ड्यं भवति त्रिपूरुषमथो नो सन्ततिश्चेत्तदा
तस्यास्तातसहोदरस्य तनया नैव प्रसूसंज्ञिका
तत्स्वस्रात्मभवानसूनवरजा तां तां न सोऽप्युद्वहेत् ॥ ७ ॥

A person may have children from his second wife. Then the son born to the first wife gets into Sapindya relationship for three generations. If the first wife has no children, the daughter of a paternal uncle will not claim the relationship of a mother to the son mentioned above.

That is, he can marry her though she stands in the relationship of a mother, because she is the cousin of his step mother. The step mother's sister's daughter also cannot be a sister to him. He can marry her.

Notes

The view expressed by the author in the second paragraph of our rendering is outrageous. The author of the second *kanda* is either insane or ignorant about the Dharma Shastras. The author cannot be condemned more strongly.

यो मातुश्च पितुश्च पञ्चमतया स्यात्सप्तमत्वात्स्वसा
तां कन्यामुपयच्छते त इह जन्मन्येव शूद्राः स्मृताः।
किञ्चामी पतिता न चेत्स्वमितरे हीना जनन्यादितो
हीनां तां परिणीय नैव पतति स्वानर्थता भावतः॥ ८ ॥

The father and the mother of the girls may belong to the seventh and fifth generations respectively. Then they become sisters to the boy. If they get married to each other, even in this life they become Shudras. They may not have fallen. But they make their parents and others fallen. One does not fall down by marrying a prohibited or low girl, if they are not contaminated.

सापिण्ड्यस्य निवृत्त्यनन्तरमयं पुत्रस्सवित्रीस्वसा
सोद्वाह्या यदि पुत्रिका-वचनतो देशेऽनिषिद्धां विदुः।
सङ्कोच्यापि सपिण्डतामकथयस्तन्मर्मदादक्षिणे
तीरे पञ्च पितुश्च मातुरुत चेद्गोत्रत्रयाभ्यन्तरे॥ ९ ॥

Once the sapindya relationship ceases to exist, one can marry a girl who may indirectly be related to his mother as her sister or as her daughter. This is allowed only in the countries south of the river Narmada. Even when the

Sapindya relationship is concealed, marriages are allowed in the south of the Narmada between persons who belong to the generation within five and three of the father and mother respectively.

धर्मोच्छित्तिरियं द्विजस्य दशमादङ्गस्य चासप्तमात्
पिण्डस्यापि तृतीयतो यदि भवेत्सब्रह्महैवाथवा।
गोत्रस्येव हिता हि मातुलसुता चार्णक्रयस्त्रीसभा-
पंक्ति पर्युषितं च मातुलसुतोद्वाहं पितृष्वस्रियाम्।। १० ।।

Marriages among the twice-born within five generations of the father and mother, or within five generations of the mother and seven generations of the father; or within three generations—such marriages violate Dharma and the rules laid down by Dharma Shastras. In such a marriage the sin committed is equal to that of killing a Brahmana.

The daughter of the maternal uncle is on a par with a girl of his own Gotra in matters relating to debt, buying, women's assembly or feeding. Marriage with the daughter of one's own maternal uncle, or with the daughter of the father's sister is forbidden.

Notes

The author claims to be superior to or wiser than Apastamba who has sanctioned the marriage with the maternal uncle's daughter (matula kanya vivaha) for the Andhras. See the next verse.

ऊढ्वा मातुलकन्यकां स्वजननीगोत्रां समानर्षजां
स्वस्रीयां प्रसवः पितृष्वसृसुतां त्यक्त्वैव चान्द्रायणम्।
कुर्याद्दक्षिणदेशजैः स्वजननीसोदर्यजो दूष्यते
मत्स्यादाः कति जारगा युवतयः क्वासीधुपानाः क्व च।। ११ ।।

(1) Marriage with one's own maternal uncle's daughter, **(2)** marriage with a girl whose Gotra and Pravara are the same as those of his mother, **(3)** marriage with his sister's daughter, **(4)** marriage with the daughter of his father's sister—these are prohibited. When he comes to know of this relationship, he should give her up and perform the expiatory rite called Chandrayana.

In the south persons marry the daughters of their own maternal uncles.

There is a very wide gulf between the ladies who eat fish and are given to many lovers, and those that are chaste and do not drink.

Notes

Vyasa and Yajnavalkya spoke of four kinds of women who should be deserted by their husbands: **(1)** those that have sex with a disciple, **(2)** those that have sex with the teacher, **(3)** those who hate their husband, and **(4)** those that are guilty of sex with a hatred of the low class.

About eating fish, Apastamba has allowed it for the Brahmanas of Vanga Desa (Bengal) only.

Well established and accepted traditions in the various parts of the country cannot be condemned. According to Manu, the third source of Dharma is the way or the tradition established by the wise and the virtuous (Sadhu). The relevant verse from *Manu Smriti* is

वेदोऽखिलो धर्ममूलं स्मृतिशीलांश्च तद्विदाम्।
आचारश्चैव साधूनामात्मनस्तुष्टिरेव च।।

We cannot commend the present author's view. We have drawn attention to the seventh verse where the author went outrageously contrary to the Dharma Shastras and to the traditional codes of conduct.

स्पृश्यत्वा युवती क्व मातुलसुतोद्वाहो वृषल्याः पतिः
न श्राद्धे विहितौ तथा शतपथी (दी) श्रौतो विधिर्दृश्यते।
तृप्तामित्यृतवह्निलोष्णसविष्वप्रत्ययो वा परं
दृष्टान्तो न विधिर्न वा जनमतं तद्दक्षिणेऽदक्षिणम्।। १२ ।।

A young lady having taken a bath after her menstrual course can be fed at a Sraddha (annual ceremony for the dead). But if one has married his maternal uncle's daughter, and a Brahamana who married a Shudra woman should neither be fed nor worshipped. The Vedic injunction

is also against feeding a woman who has sex with many.

Those worshipped must say that they are satisfied. Indeed, we cannot lose faith in Truth, Fire and the Sun. This is only an example, not an authority, not even the opinion of the people at large. This is not accepted as correct in the South.

सापिण्ड्यं भवति त्रिपूरुषमिह सावर्ण्यमात्रोद्भवा
ये केचित्कुलभिन्नमातृजनिता सर्वेऽपि ते भ्रातरः।
सर्वा मातर एव तातवनिता तद्भ्रातरो मातुला,
दत्तस्य स्वकुलेषु सप्त पुरुषा गोप्तुस्तु संङ्कोचता ।। १३ ।।

Here in this place Sapindya relationship is observed only for three generations. This is with regard to girl whose mother and father belong to the same caste. All those born of the same father, but of mothers belonging to different castes are mutually brothers. The wives of their father are mothers to all of them. The brothers of these women are their maternal uncles.

A person given in adoption within the family has Sapindya for seven generations. For a kshatriya this period becomes less.

नोद्वाह्या स्वपितृव्यपत्निसहजा सापत्न्यमातृष्वसा
तत्पुत्र्यौ च सहोदरस्य गृहिणी सोदर्यपि स्वात्मसूः
स्वोपाध्यायतनूभवा सुतसुता नोद्वाहयोग्या भवेत्
पैत्र्यस्यैव विचिन्तयेत्प्रवरभिन्नत्वं न मातुर्भवेत्।। १४ ।।

One should not marry the following woman :—

(1) the sister of the wife of the father's brother, and (2) the sister of his mother's co-wife; (3) the daughter of these two; (4) the sister of his brother's wife; (5) one who may be related even distantly as a mother; (6) the daughter of his own teacher; and (7) the daughter of one who can be his son.

The differences in Pravara (Rishis who constitute the Gotra) depend on the father's Gotra, and not on the

mother's.

आदौ मित्रमुखावलोकनमुदो न प्राशयेदात्मजा-
गेहे कोकुद आदिविष्णुरिति नो जामातरं कोपयेत्।
नार्च्यं लिंगयुगं सुदर्शनयुगं नो भास्करद्वन्द्वकं
सालिग्रामयुगं च नैव शुभदं शक्तित्रयं शाङ्करे।। १५ ।।

After the marriage of the daughter, the father of the girl should not eat in her house too soon, hoping to have the pleasure of seeing the faces of relatives and friends. Likewise he should not displease his son-in-law as he was treated as Adi Vishnu.

Two images (or idols) of Shiva, two of the Sun-god, two sudarshana chakras (disc of Vishnu), two saligramas, and three Shaktis of the son of Shankara are not to be worshipped in the house. Such a worship is not auspicious.

सालिग्रामयुजि द्वयं न विहितं चैकं विना युज्यते
प्राच्यं भिन्नमपि स्वचक्रसहितं लिङ्गं पुनः शोधयेत्।
लिंगोच्छ्रायसमोऽप्यमस्तकवृतस्त्रैगुण्यवद्वृत्तता
तद्वत्पीठमपि प्रणालमपि तत्तत्पञ्चसूत्रीक्रमः।। १६ ।।

When there are two Saligrams in the house, only one is to be worshipped, and not the two. Even a broken Saligram should be worshipped, if its ring (Chakra) is not spoiled. The idol of Shiva under such a situation has to be corrected and purified before worshipping it. The idol of Shiva must have a uniform height and its top should not be covered. The circumference of the stand should be three times greater than the height of the idol. The pranala (Course for the passage of water) should have a dimension which should measure five times the height.

यः कुर्यात्पितृपार्वणं सुदिवसे कार्यं स मातामहं
नो चेद्यः पितृहा विहाय विहतप्रत्याब्दिकाद्यादिकम्।
पत्नीभिः सह तत्पृथक्त्वमुदितं वृद्धौ गयायाष्टके
धर्मो दैवविधिष्वथोऽर्हति गृहे पत्न्यन्यथा दास्यति।। १७ ।।

While performing the death anniversary (Shraddha)

for the father, he should also do the same for his maternal grandfather. By omitting him, he would have the sin of patricide. The ordained annual ceremony must also be performed for the wives of the fore-fathers separately. There are three kinds of Shraddhas—Vriddhi, Gaya, and Ashtaka. It is the duty of a person to perform these three Shraddhas and other religious rites addressed to the gods. When the Shraddha is done at home, the wife should hand the Pinda over to him.

Notes

Shraddha is a rite performed on the lunar day every year of the original demise. This rite can be parvana or Ekoddishta. The ceremony of offering Pindas to the great-grand-father, grand father, and father, and to mother, her mother-in-law, and to the mother-in-law of this mother-in-law, is called Parvana. The one done to the father or mother alone is Ekoddishta. This has three forms—Nitya or daily, naimittika or conditional as in Mahalaya fortnight (dark fortnight of Bhadrapada) and kamya or optional or depending on the desire or intention. The Vriddhi Shraddha is performed when a son is born. The tarpanas to the dead are given on every new moon day, and on the Makara and Karkataka ingresses (Sankranti) of the Sun.

जन्मज्यैष्ठचमथोदरे निपतनं रेतोनिषेककमा-
द्यद्वक्त्रं प्रथमं तु पश्यति पिता स ज्येष्ठ इत्युच्यते।
त्रिज्यैष्ठचं परिवर्जनीयमथ तज्ज्येष्ठं द्वयं मंगलं
रुग्मिण्यार्तव शोधनं त्वितरयोः स्पृश्यावगाहैः कृते।। १८।।

Between the twins the elder one is determined by the order of the semen falling in the womb. The face seen by the father first is the elder one.

Trijyeshtha (Three Jyeshthas) is to be avoided, the marriage of the eldest son or daughter in the lunar month of Jyeshtha, the child born when the Moon is in the constellation of Jyeshtha and the eldest son or daughter form the three Jyeshthas. The marriage of such a child should not be performed in the lunar month of Jyeshtha.

Likewise any auspicious rite, upanayana or marriage, should not be performed when two of these Jyeshthas operate (eldest, natal constellation and month). The lunar month of Jyeshtha is not allowed.

If there are two auspicious ceremonies in the family for a brother and sister, or for brothers or sisters, there should be an interval of two months. As far as the others are concerned, the functions are allowed after a purificatory bath.

Notes

Traditionally two auspicious functions are allowed in a year only after the new lunar year begins. Moreover, a marriage can take place after upanayana (sacred thread and initiation into Gayatri). But Upanayana should not come after a marriage ceremony.

Regarding twins, the one born after the first is the elder one.

स्वौदर्यो दुहितुस्सुतस्स्ववनिताक्षेत्रोद्भवः क्षेत्रजः
कानीनश्च पुनर्भुवोऽपि तनयो दत्तः क्रयात्कृत्रिमः।
दत्तात्मापि सहोढगूढतनयौ तत्रापविद्धः क्रमात्
पुत्रा द्वादश तत्र दत्तजनितावन्ये निषिद्धाः कलौ।। १९ ।।

Sons are of twelve kinds: **(1)** one's own coborn; **(2)** son of the daughter; **(3)** one born of his wife by another; **(4)** one born of an unmarried girl; **(5)** one born of a woman who is remarried; **(6)** one given away in adoption; **(7)** one bought from the parents; **(8)** one treated as a son because of his good qualities; **(9)** one who comes to another as a son because he is an orphan or abandoned by his parents; **(10)** the son of a woman pregnant before marriage; **(11)** one born secretly of the wife of another; and whose identity cannot be determined; **(12)** one abandoned by its parent or parents and is brought up by another. Of these twelve, only one and six are approved. The rest are not allowed in kaliyuga.

Notes

Kalyana Varma's *Saravali* gives a detailed account of these and other kinds of children. See Chapter 34.26 to 38.

The Dharma Shastras recognise seven legitimate and valid sons. These include one's own sons by his chaste wife, an adopted son, a virtuous and faithful son, and a good book written by him. Thus the famous scholar Vachaspati consoled his wife Bhamati by saying that the famous commentary called Bhamati which he wrote on the Vedanta Sutra Bhashya of Sri Shankara Bhagavat pada is her own son. These were the great men of yore.

By recognising these twelve varieties the author shows that he lived in an age of Decadence.

Manu (9.158-160) refers to Aurasa, Kshetraja, Datta, Kritrima, Gudhotpanna, Apaviddha, Kanina, Sahodha, Krita, Punarbhava, Svayamdatta and Shaudra kinds of sons. See also 9.163. Kalyana Varma rightly followed Manu and provided astrological combinations.

पुत्रार्थं समुपोष्य कुण्डलयुगं वस्त्रद्वयाद्यं ददद्-
यो यज्ञेन वितीर्य पुत्रमथ देवस्येति गृह्णन्मुदा।
हुत्वा व्याहृतिभिः स्वगृह्यविधिना प्रातर्भगाद्यैरथो
सम्भोज्य द्विजसन्ततिं चरुहुतिं यस्त्वाहृदेत्वावदेत्।। २० ।।

When one desires to have an adopted son, he should fast and offer a pair of ear-rings, clothes and other presents to the boy. When the boy is given away in adoption after a sacrifice (datta-homa), he should accept the boy as a divine gift. The oblations of cooked rice should be offered into the sacrificial fire with the Vyahritis. The Vedic hymns beginning with प्रातर्भग and the one beginning with यस्त्वा हृदे (Taithiriya Samhita, 1.4.46.1) should be chanted as per the rules laid down in the Grihya or Kalpa Sutras. Then a number of Brahmanas have to be fed.

भ्रात्रादेस्तनयस्त्रिवर्गमधुरो ग्राह्यो न वैषम्यदो
न ज्येष्ठो विधवा न दातुमुचिता नादातुमप्यक्रमात्।
हीनोऽपि प्रवरे स्वभर्त्रनलवद्धोमश्च बोद्धव्यादित-
स्त्वाचूडादुपनायितेऽतिविहितो दासो न शूद्रस्य वा।। २१ ।।

The boy to be adopted must be the son of a brother and the like. He must be sincere and sweet in thought, word and deed. He must not be one who can create troubles or who

is older or senior in position. A widow has no right to give or take one in adoption. The boy may be inferior in the Pravara of his father. But the sacrifice should be gone through according to the sacrificial customs of the adopting person. The mantras to be recited begin with 'Boddhi'. The adoption can be made till the boy has his tonsure ceremony. But if had his upanayana already, he cannot be taken in adoption. The son of a slave or the son of a Shudra cannot be adopted by a Dvija.

शूद्रा दत्तधना द्विजा यदि मदीयाज्ञा त्वया तन्यते
ते शूद्राः स तु तत्फलं च लभते शूद्रस्य पाराशरः।
विप्रद्वारिकृते च हावनविधौ तत्सिद्धिरित्युक्तवान्
दत्तोऽसौ जनकस्य कर्तृविरहे श्राद्धं च कुर्यात्स्वयम्।। २२ ।।

The dvijas who receive money from the Shudra women on the understanding that they will obey their orders become truly Shudras. They have to experience the results allotted to that class. This is Parasara's view. The same Parasara has stated that a Shudra who gets a sacrifice performed in the house of a Brahmana, will receive its full effects. One who has gone in for adoption must also perform the shraddha of the person whose child he was originally, if the person who has the authority to do so is not available.

दत्तक्रीतमुखाः सगोत्रविहिता गोत्रं प्रयान्त्येव नो
सापिण्ड्यं तु वसिष्ठवाक्यमुत दत्तोऽप्यन्यशाखोद्भवः।
पुत्रश्चेदुपनायितः स्वविधिना स्वस्यैव शाखादिभा-
गंशादी च सपिंडतश्च न तदा शौचं स्वकं नान्यथा ।। २३ ।।

The one taken in adoption, and the one who is brought up have the Gotra of the family to which they do belong. But they do not get Sapindya relationship, according to Vasishtha. If an adopted son comes from a father whose Vedic branch was different from that of the adopting one, and if he has Upanayana according to the Vedic branch of the adopting father, he belongs to the branch of the adopted father's branch of the Veda. Then he has a right in the share of his father's property. This inheritance has nothing to do with the Sapindya relationship. In the matter of ashaucha

(mela, pollution for bad events) also, he is like his adopted father.

गोत्रं रिक्थमुत त्यजत्यपि पितुर्दत्तस्तु गोप्तुर्भजे-
त्पिण्डोऽस्मात्तदपैति यत्तदनुगस्वाहा तथा च स्वधा।
द्वयामुष्यायणता न चेदथ सुता पुत्रार्थिना दीयते
तत्पुत्रोऽपि निजौरसेन सदृशो नित्यात्र सा पुत्रता।। २४ ।।

A boy who is given in adoption loses his right for a claim in his original father's property. He has a share only in the adopted family. He loses his own father's gotra and he has no obligations to the funeral rites and oblations there. After the adoption he cannot offer funeral libations and the like for his original father and the like.

The rule to be followed in the sacrifices and funeral offerings is this—He has to follow the methods and conventions of his adopted parents.

A person may find his family coming to an end. He gives his daughter in marriage hoping to adopt her son as his own. This grand son is similar to his own uterine son. This relationship becomes permanent. But there should not be a desire for a double parentage—parentage with both the families.

उद्वोढा स्वसहोदरीसहभुवो जायानुजामुद्वहेत्
योऽग्निर्यदि दूरदार उत तत्पित्राब्दिके भ्रातृभिः।
श्राद्धं कारयितव्यमग्निसहितैर्नो भागभाजो यदि
सन्धायाग्निमथाहुतीर्विहिततन्नित्यश्चरस्तं त्यजेत्।। २५ ।।

If one wants to marry, he can marry the younger sister of his sister's husband, or the younger sister of his elder brother's wife. One who has lost his wife or whose wife is living away from him, must have the annual Shraddha of his father performed by his brothers whose wives are living with them. The others may do it as coparceners. The annual Shraddha should not be done with the daily sacrificial fire. After kindling it and offering oblations into it, it must be

rejected.

पाणौ होमविधिर्न साम्प्रतमयं साहस्यको बह्वृचां
स्यालो वा यदि भावुको यदुभयोः स्यातां च जाये उभौ।
एकोद्भूतसहोदरीसहभुवौ पुत्री च पुत्रस्तदा
न स्यातामिति षष्ठकौ भृगुमतं क्वातेष्वयं सिद्ध्यति ।। २६ ।।

It is improper to observe the rite of Homa in the land of a Brahmana (who is a consumer at the time of the Shraddha). This is a daring act of impropriety followed by those belonging to the Rig Veda. The brother of a person's wife or the husband of his sister (if their wives are alive), sister, brother, daughter, and son—these persons should not perform the Shraddha of the person concerned, since it will not achieve anything. This is the view of Bhrigu.

भिक्षुर्योगपरश्च तत्वपथगस्त्वेते ह्यलभ्या भुवि
श्राद्धे तान्विदधीत लुप्तवितथस्फूर्त्यैकपूर्तिप्रदान्।
शूद्रेणार्पितमप्यनाद्यमवनीदेवस्य भक्तं तथा
तस्यान्नं च निमन्त्रितं द्विजनुषा श्राद्धे विभक्तीर्विना।। २७।।

For feeding at a Shraddha it is impossible in this world to have a Bhikshu (mendicant, ascetic, Sanyasin), a person devoting his time to yoga alone, and seeker after Truth (a true Philosopher). Hence one should earnestly try to satisfy completely such persons. The food offered at a Shraddha by a Shudra should not be eaten by a Brahmana. Likewise the food made sacred by a Brahmana at the time of Shraddha should not be given by him to a Shudra, without following the rules of distribution.

Notes

Manu states that after the Bhoktas (special consumers) and persons performing the Shraddha have partaken of the food, the rest is to be given to the servants, to the straightforward, to the active persons (3.246). But if he offers it to a Shudra he is a fool (murkha) and enters the hell called kala-sutra with his head downwards (3.249).

These prohibitions have to be modified in view of the changing patterns of modern social life. Moreover, if a devoted disciple of the dead one who belongs to a different caste comes, it is the duty of the person to feed him on the Shraddha day. The rigidity of outlook shown by the author is one cause of modern social revolts.

यद्गेहस्य फलं तदेव धरणीदेवस्य भूस्पर्शने
सस्त्रीबालसुतस्य तत्फलमभूद्गण्यं न शेषाहिना।
भूदेवोऽन्यकुलीनकर्मकरणे भ्रश्यत्यमुष्मात्सुखा-
च्छूद्रो न द्विजकर्मणोर्जितफलो नान्यत्र पाराशरात्।। २८ ।।

There is a merit which comes to a person when he gifts a house to a person. The same merit will come when you give as a gift a house and some land to a Brahmana. Even Adisesha (the thousand hooded serpent who forms the bed of Sri Vishnu) cannot enumerate or describe the good merits of the gift made to a Brahmana who has wife and children. A Brahmana who does the things prescribed for people of other castes, loses his position and has no happiness even in the next world. Likewise a Shudra who does the works prescribed for a Brahmana will not have a higher status or merit. But sage Parasara does not hold this view.

Notes

See *Manu Smriti*, 4.230 and 234

मन्दांगारकशुक्रवासरदिने नाब्धौ सुतार्थी जनः
स्नायाद्राहुविलोकनाद्यत्पुरमुतो विद्धे च पर्वण्यपि।
अभ्यंगाब्ध्यवगाहमैथुनमृतिक्षौरेष्वथावारणे
ग्राह्या सर्वमतैर्बुधैरपि तिथिर्विद्धाऽपि तात्कालिकी।। २९ ।।

When one desires to have children he should not bathe in the sea on Tuesdays, Fridays and Saturdays; nor should he bathe during Rahu kala, nor in a lagna having Rahu in the seventh, nor during the *Parva* days. Even a vitiated lunar day can be accepted for a sea-bath after anointing oneself with oil and bath after a sexual union, after a death, after having a hair-cut, and after pollution. This is the view

advocated by scholars of all schools of thought.

Notes

Rahu Kala is observed specially in Tamil Nadu, Karnataka, and Kerala. Standard texts have no mention of it. It varies from day to day. If the sunrise is at 6.00 A.M. Rahu Kala is thus distributed—

Sunday 4.30 P.M. to 6.00 P.M.
Monday 7.30 A.M. to 9.00 A.M.
Tuesday 3.00 P.M. to 4.30 P.M.
Wednesday 12.00 Noon to 1.30 P.M.
Thursday 1.30 P.M. to 3.00 P.M.
Friday 10.30 A.M. to 12.00 Noon
Saturday 9.00 A.M. to 10.30 A.M.

Parva days are full Moon and new Moon, Sankranti or solar ingress into a new sign, eclipses and the like.

Vitiated or pierced (aviddha) lunar day comes when a day is touched by two or three lunar tithis.

सूर्योद्धान घटीतिथिर्वितरणस्नानादितो गृह्यते
भिक्षोर्भक्षणमन्तिमेऽपि दिवसस्याप्यष्टमेंशे विधिः।
नो रात्रौ विधवाऽपि तादृशविधिर्ग्राह्या निशीथाशने
यास्ता पर्वसु नाप्यपो यदि फलान्यश्नीत नान्नं निशि।। ३० ।।

While offering gifts, taking a purificatory bath and the like we have to note the lunar day (tithi) at the time of sunrise on that day. It is ordained that a Sanyasi (a Bhikshu or a mendicant) should have his food during the last one-eighth part of the day, and that he should not eat at night. A widow also has to observe the same rule. On the Parva days, the widow should not take even water; she may take fruits, but not cooked food at night.

Notes

This rule is too rigid. It is best observed in its violation. When the day has a duration of thirty ghatis or twelve hours, the last one-eighth will be between 4.30 P.M. and

6.00 P.M. This is too much. Going without water even appears only on an ekadasi day (eleventh lunar day) when it is specifically mentioned as nirjala (without water). The author's views cannot be accepted.

दत्तो नित्य उताप्यनित्य उदितो द्वय्यामुष्यभावो नये-
त्पिण्डं द्वावधिकृत्य कृत्यविधिषु स्यादेव पुत्रीसुतः।
वासिष्ठोक्तिरुभौ न साम्प्रतमुभावित्याह कात्यायनो
नप्तस्तुल्यमसौ प्रसूजनयितुः कार्येति कार्ष्णाजनिः।। ३१ ।।

One may adopt a son permanently or for a short time only. The son of the daughter (dauhitra) has then a double parentage. He has to offer funeral libations (tarpanas, pindas) and feed both the families in all religious rites. This is the view of Vasishtha. But Katyayana stated that it is not proper to perform the Shraddha for both. Vyasa, however, held that the grandson should perform the Shraddha of his maternal grandfather also, without any difference.

Notes

This rule is very vague and arbitrary. The present commentator's great-grandfather brought three persons for adoption, one after the other. All the three ran away. The fourth one remained. This grandfather's sons did not observe this rule; and they led happy lives till the very end.

The Shraddha of a maternal grandfather will arise only when he had no sons, and when he takes his daughter's son in adoption.

एवं प्राह महांश्च वृद्धहरितो हेमाद्रिरप्याह त-
द्दत्ताद्या जनकस्य तत्तनयिनी यो दातृपित्रा समम्।
नप्तुस्तस्य सपिण्डनं च कलयेद्वित्ते द्वयोस्तद्द्वयो-
र्गोत्रं श्राद्धविधौ तु गोप्तुरुभयोर्ग्राह्यं विवाहे सुता-
पुत्रस्यैतदनिष्टमात्मजननी मातामही सम्मिता।। ३२ ।।

Hemadri and Harita observed that a person must perform the Shraddha for his adopted father and also for his original father. He should fuse the Pindas offered to the two kinds of fathers. In the case of Shraddha, his Gotra will be

that of his adopted father. At the time of marriage he must adopt both the Gotras. It is not proper for him to have a marriage alliance with his mother's family. His own mother and his maternal grandfather are on a par with each other.

Notes

The author has entered into a dangerous ground only to betray his ignorance. When a person is given in adoption, the mantras chanted refer to his death at one place and to his birth at another. He loses the right to perform the Shraddhas of his original parents. Rather, he violates dharma if he performs the Shraddhas for them.

The author states that there should be no marriage alliance with the maternal side. Is it allowed for persons who do not go in for adoption? This he rejected earlier. The statement here shows his confused mind.

नान्दीकर्मणि निर्वृते भवति चेदुल्काग्निवृष्ट्यादिकं
चाशौचं विदधीत नोपनयनं मातू रजोदर्शने।
ऊर्ध्वं चेद्वटुभोजनान्न हि परित्याज्यं न कन्योद्वहे
दद्यादेव पिता वटोर्न यदि सा माता न दोषो गुरोः।। ३३ ।।

Even when the Nandikarma is performed, one should not proceed with upanayana if there is a fall of meteors, and showers of fire, or if the mother of the boy enters then into her menstrual course. If these events take place after the initial ceremonial meal of the Brahmacharins, the upanayana should not be stopped. The same principle applies to the marriage of the daughter. The father by himself should not give his daughter in marriage. When the mother is dead, the father can perform the upanayana, if he is free from any pollution.

Notes

Nandi Shraddha is a rite performed on the day of Upanayana, but before the Upanayana. Upanayana is the investiture of the sacred thread and initiation into Gayatri. Five Brahamacharis who had Upanayana and who are not married are fed in Nandi Shraddha. The father can give his

daughter in marriage even if his wife is in her menses. But the clothes of the wife are kept on the seat next to him. This is the custom followed.

मात्रा साकमिहैव भोजनमथो मौहूर्तिकात्कर्मणो
वध्वा चैव वरस्य चौलविधिना कार्याः शिखास्त्वान्वयात्।
गृह्याग्नेरुपनायनाग्निरधमो लौक्याग्निरन्यानले
संसृज्येत तदाहवीत विबुधैः पाह्यत्र नाज्ञातिभिः।। ३४ ।।

After the Nandi Shraddha, the Brahmachari should eat only in the company of his mother. Likewise the bridegroom should eat always along with his wife after marriage. The bridegroom should have his hair cut as per the custom in his family. The sacred fire kindled in Upanayana is inferior to the Grihya fire. When the ordinary fire is mixed with the sacred fire, it should be worshipped with the mantra beginning with 'Pahi' (protect me). It should be worshipped thus only by the learned, not by those who have no relationship with the boy.

Notes

The first sentence is vague and is contrary to the observed customs. The mother has to sit with the father when the initiation into Gayatri is given. This is not allowed after a meal. The author's confused mind gives rise to this objection. The bridegroom and the bride have to eat side by side on the day of marriage only. On other days she may eat later.

स्मार्तो यद्यनुगच्छतेऽग्निरथ शंनोदेवृचा चोक्ष्य तद्
भस्माथो जुहुयात्स पाहिविधिना यत्राप्यनाज्ञातिभिः।
गृह्याग्न्योश्च विमेलन यदि पुरश्चौपासनारम्भक-
स्थालीपाकमथ प्रधानकलनात्कृत्वा प्रवेशाहुतीः।। ३५ ।।

The smarta household is one which follows the grihya and kalpa Sutras and the Smritis. The Smartas are different from Vaishnavas. This is a peculiar distinction followed in South India alone.

When the ordinary fire is followed by the Smarta

house-hold (Grihya) fire, one should sprinkle its ashes chanting the hymn that begins with 'Sam no devih'. Then he should offer oblations with the mantra beginning with 'Pahi'. When the Grihya fire and the ordinary fire are mixed before the commencement of the worship of the marital fire and the Sthalipaka, the oblations have to be offered in accordance with the importance given to the fires.

Notes

पाहि मा अग्ने appears in *Taittiriya Samhita*, 1.1.12.8 and in *Rig Veda* 1.129.11, 8.33.4, 8.60.9, 1.189.4, 1.36.15, 7.1.13 and 8.60.10. The Grihya and Kalpa Sutras will give the proper one. शं नो देवी : is in *Rig Veda* 10.9.4 and in *Taittiriya Samhita* 1.2.11 and 2.5.8.5.

पश्चाच्चेत्स विभज्य पाकविधिना पूर्णाहुतीर्न स्रुवे-
णाज्यं वा जुहुयात्तदा विविचयेत्वाधीयते पुंमतैः।
नाशे तत्समिधोरधस्तमनिशेन्नाग्निर्हुवेदाहुतीः
सोमस्याऽपि तदीयमाहुतिगणं कुर्यान्न वा संस्मरेत्।। ३६ ।।

If the fires are combined after the homa was begun, the fire should be separated into two parts. One will be for Sthalipaka which should be completed with final oblations. But, the wise say that the ghee should not be poured with the spoon. When the sacrificial twigs (Samidhas) bound to the spoon (Sruva) are destroyed, the fire should not receive any oblations with that spoon. If, however, the spoon is forgotten, the oblations have to be offered to Soma.

उद्वाहो यदि वत्सरे तु विषमे भद्रः समे नो शुभः
पूर्वोढामृतवत्सराद्यदि सुता चोद्वाहपूर्वं रजः।
उत्सृज्यात्पितरौ च सोदरजनाः सर्वे महापापिनो
नर्त्वीयादथ पूर्वमेव सुदतीं गच्छेत्पतिः पातकी।। ३७ ।।

After a person loses his wife, he can remarry only in the odd years from her death. Where the remarriage takes place in even years, it is not beneficial. When a girl has her first menses before marriage, her father and brother become sinners. In order to be free from sin, the husband

should not have any sex with his wife before her first menses.

Notes

Child marriages came into vogue only after the Muslim invasions. Social and political factors were responsible for this. In the Vedic times a fully grown woman was bent on choosing her own husband. The latter authors interpolated verses into the Smritis to give sanction to child marriages. A girl, according to the Vedic instances, should get married only after her menstrual periods begin.

वर्षादिप्रतिपन्नवेधसहिता ग्राह्या रघूणां पतेः
मध्याह्ने नवमीतिथौ भगवतो जन्माभवत्सा तिथिः।
साक्षान्मोक्षविधायिनी व्रतवृतां श्रीरामपूजायुजां
त्याज्या पूर्वदिनान्त्यवेधसहिता ह्यादित्यभेनोत्तमा ।। ३८ ।।

The first lunar day of the year is the first day of the bright half of Chaitra. This should not be vitiated by the previous tithi (amavasya). If a part of amavasya is present at sun rise, it has to be rejected as the first day of the year.

The birth of Sri Rama was at mid day on the ninth lunar day. Sri Rama truly confers liberation on man. If this ninth lunar day (navami) is vitiated by a portion of ashtami, it should be avoided by all those who take a vow, fast and worship Sri Rama. But if on that day the Moon is in the constellation of Punarvasu, it is very auspicious for the worship of Sri Rama.

त्रेतादिर्भृगुरामजन्मदिवसो वैशाखमासे शुभः
तार्तीया च तिथिर्न पूर्वनिहिता मध्याह्नगा गृह्यताम्।
श्राद्धादौ च परैव सा नरहरेरिष्टा जयन्ती शुभा
सायं व्यापिनिनी व्रतप्रियतमा नानाङ्गयुक्ताा शुभा।। ३९ ।।

The beginning of Treta Yuga, which coincides with the birth day of Parashurama, is auspicious and it falls on the third lunar day in the month of Vaishakha (bright half). It is also Akshaya Tritiya. This tithi should be at noon and it should not be vitiated by the second lunar day.

In the case of Shraddha and the like the tithi should extend up to the afternoon also. The best observances like the celebration of Nrisimha Jayanti should have the tithi upto the evening. But if the constellation is Svati, it is not auspicious.

Notes

Nrisimha Jayanti, the day of the Nara-Simha avatara, falls on the fourteenth day of the bright half of Vaishakha.

श्रावण्यां कथितं नवस्य हि वटोर्ग्राह्यैरुपाकर्म तत्
सङ्क्रान्तिग्रहणे भृगोश्च धिषणस्यास्ते न कार्यं द्विजैः।
पर्वण्येव यजुर्विदः श्रवणभे कुर्युर्व्रतं वह्वृचा
हस्तर्क्षेऽपि च सामिनो भगवतो जन्माष्टमी वक्ष्यते।। ४०।।

The Grihya Sutras state that the upakarma (annual renewal of the sacred thread for the householders) for the boy who had his Upanayana earlier in the year, should be performed in the lunar month Sravana. But it should not be performed on that day if there is a solar ingress into a new sign, or if Guru or Shukra or both are combust. Those following Yajur Veda perform it only on the full Moon day of Shravana month. Those who follow Rig Veda observe it on a day when the Moon is in Sravana constellation. The followers of Sama Veda observe it when the Moon is in Hasta.

Now we describe the eighth lunar day of the dark half of Sravana month which is the birth day of Lord Srikrishna.

श्रावण्यामधमाष्टमी भगवतः कृष्णस्य सा जन्मभू
रोहिण्या यदि संयुताऽतिफलदा ज्ञस्यापि वारेण च।
यस्यामर्धनिशीथगा यदि तिथिर्ग्राह्योभयत्रैवमि-
त्यन्या यत्र न चेतरैव न तु तत्पूर्वेण विद्धा शुभा ।। ४१ ।।

Lord Srikrishna was born on the eighth day of the dark fortnight of Sravana month. If that happens to be a Wednesday and if the Moon is in Rohini, it is most fruitful and sacred. But the tithi should extend upto mid-night and it should not be vitiated by the previous tithi.

या यामत्रितयोर्ध्वमप्यथ पुनः प्रातश्चरेत्पारणां
भान्ते वा च तिथेरुतान्त इति सा श्रीशैवरात्र्या समा।
भाद्रेमासि सिते गणेश्वरतिथिः सा स्याच्चतुर्थी शुभा
सा स्यात्संगवसंगता परयुता श्लाघ्या जयाख्या न तु।। ४२ ।।

When this Janmashtami tithi extends beyond three yamas at night, the fast can be given up at the end of the tithi or at the end of the constellation. It is equal in effect to Maha Shivaratri.

The fourth lunar day in the bright half of the Bhadrapada month is auspicious for the worship of Lord Ganesha. If the tithi touches the next tithi and if the constellation is Chitra, it is highly praiseworthy. It is not so if the third tithi touches it.

Notes

A day of 24 hours has eight yamas and each yama is for three hours.

मुख्या स्यादृषिपञ्चमी गणयुता नो षष्ठियुक्ता शुभा
मध्याह्ने यदि सा चतुर्दशादिनेऽनन्तं तदा पूजयेत्।
पूर्णा योगवशेन पूर्णफलदा चन्द्रोदये नारकी
तैलाभ्यंगविधौ विशेषफलदा सा चाश्वयुक्कृष्णयुक्।। ४३ ।।

Rishi Panchami is very powerful if it is connected with the previous fourth lunar day of the bright half of Bhadrapada, not with the sixth lunar day.

When the fourteenth lunar day of the bright half of Bhadrapada extends upto noon, Lord Ananta should be worshipped on that day.

The fourteenth day in the dark fortnight of Asvina month is known as Naraka Chaturdasi. It gives rise to great religious merit for any one who takes an oil bath on that day at the time of the rising of the Moon.

माघे मासि सिते चतुर्थदिवसे प्रातः फणीन्द्रप्रियं
स्नानं तद्रथसप्तमी रविमनोहारिण्यनूराधये।
स्नानं कोटिरविग्रहैश्च सदृशं यद्वाद (रै) रोदर्किभिः
तस्मिन्यच्छिवरात्रिरीश्वरसयुक्त्वार्धप्रदा चेन्निशि।। ४४ ।।

A bath in the early morning on the fourth day of the bright half of the month Magha is delightful to Adisesha, the Lord of the serpents. Likewise a bath on the Ratha Saptami day (seventh lunar day of Magha Shukla Paksha) is very pleasing to the Sun, if there is also the constellation of Anuradha.

It is also meritorious like taking a bath on the occasions of a crore of solar eclipses, or like the bath when the twelve sun rise together at the same time.

The sacred Shivaratri extending upto midnight in the dark half of Magha will reward a person with a union with Lord Shiva.

Notes

By no stretch of imagination or astronomical manipulations can we have the constellation of Anuradha on the Ratha Saptami day. The constellation will be near about Asvini only. The author has lost touch with the elements of astronomy.

Maha Shiva Ratri falls on the day when the fourteenth tithi in the dark half Magha month extends at least upto midnight on that day.

माघे वाथ चतुर्दशी शिवतिथिः सा मासि मासि प्रिया
पूज्यस्तत्र शिवापतिः शिवकरः प्रीत्या प्रदोषेऽनिशम्।
सोऽपि स्यात् त्रिमूहूर्तगः सवितरि प्राप्तेऽस्तशैलं ततः
सैवोक्ता हि महानिशा निशि भवेन्मध्ये घटीयुग्मकम्।। ४५ ।।

In the dark fortnight of the lunar month of Magha the fourteenth tithi is called Shiva-tithi, a day sacred to Lord Shiva. It is also called Maha Shiva Ratri. This fourteenth day in the dark half of every lunar month is also sacred to Lord Shiva. Hence one should devoutly worship on this day Lord Shiva alongwith the Divine Mother at dusk (pradosha). This gives glorious results.

Likewise on every day there is a period of three muhurtas as soon as the Sun touches the peak of the setting hill. At this time he should be worshipped.

On the Shivaratri day a period of two Ghatikas (48 minutes) at midnight is called Maha-Nisha or the great night.

Notes

Does a muhurta cover 24 minutes? Actually a 48 minute period is called muhurtaka. In reality a muhurta is only a period of three minutes. It is a time of seven and a half Vighatikas.

एकादश्युभयत्र चेन्न परतो यद् द्वादशी तां चरेत्
पूर्वा स्याद्यदि तत्परां च यतिराट् कुर्वीत वैधव्यभाक्।
युग्मं चापि परत्र नास्ति यदि साप्येकादशीद्वादशी
पूर्वैव प्रभवेत्तदा यदि भवेत्सा द्वादशी सम्मता।। ४६ ।।

When ekadashi (the eleventh lunar day of the bright half of the month) does not fall on two days, Dvadashi (12th tithi) should be observed on the next day. But when it falls on two days, ascetics and widows should observe it on the second day. A dual tithi does not exist on the second day. Still it is called such. Only the first day will dominate. If there is an unvitiated 12th tithi, that alone is the best.

Notes

A fast is undertaken on the eleventh lunar tithi and it is broken on the next day.

विद्धा चेद्विषवद्विमुच्य परतो नैकादशी यद्यपि
द्वादश्यां समुपोष्य कर्तुमुचितं तस्मात्परं पारणाम्।
एतद्वैष्णवसम्मतं यदि दशम्यावेधहीना परं
द्वादश्याः परतोऽपि सा यदि तदा सा साधनीया बुधैः।। ४७ ।।

If the Ekadashi is vitiated by the next tithi, it should be given up like poison. The next day is to be accepted for fasting, though it is not strictly Ekadashi. The fast is to be broken the day after this. This is the opinion of the Vaishnavas. According to them Ekadashi should not be vitiated by Dvadashi, and the breaking of the fast should be accepted by the wise even after the 12th tithi is over.

ग्रस्ते भानुमति प्रयाति हि तदा प्रत्याब्दिकं तद्दिने
चन्द्रे चास्तमुपैति राहुगिलिते तत्राब्दिकं तद्भवेत्।
रात्रौ तद्ग्रहणोदितं हि विहितं श्राद्धं ततोऽन्यद्दिवा
शास्त्रं संशयितादिकं बहु तपो रूढं न गच्छेत्पुमान्।। ४८ ।।

A Shraddha should not be performed on the day of a solar eclipse. But on the day of a lunar eclipse; it can be performed, because the eclipse of the Moon and its attendant rites take place at night while the Shraddha is performed in the day-time.

If the authorities are too many and create doubts, one must follow the convention accepted by the majority.

वैवाहोत्सवयज्ञकर्मसु तदा नान्दी च दीक्षाविधि-
र्नाशौचस्य भवेत्तदा नियमिते सीमा द्विजन्मात्मनाम्।
श्राद्धे पाकपरिक्रिया यदि भवेन्मन्त्रोक्षणं ब्राह्मण-
स्यासीद्दैक्षविधिः परं तु वरयेत्सर्वत्र मान्त्रो विधिः ।। ४९ ।।

If the case of the rituals and sacrificial rites related to marriage, pollution (ashaucha arising from a death or from a birth) does not affect the concerned Brahmanas (Dvijas) till all the functions are completed, once the Nandi Shraddha and the Dikha-Vidhi are performed.

In the case of Shraddha, there is no ashaucha once the cooking is completed or the food is taken up.

Likewise in a sacrifice when a Brahmana is sprinkled with the sanctified water for initiation, he is not affected by ashaucha. The actual sacrifice, however, begins later with the chanting of the Vedic mantras.

भानोः सङ्क्रमवर्जितो मल इति त्वाख्याधिमासश्च तं
चाहासौ श्रुतिरप्यतो न विहितं पित्र्या च दैवी क्रिया।
नित्यैवात्र विवेकिना हि विहिता षष्टिर्दिनानां हि स-
न्येको मास इहोक्तमासिकविधिर्नैवाब्दिकं दैविकम्।। ५० ।।

The sacred texts (Shruti) declare that if there is no solar ingress into the next sign during a lunar month, it is called mala (soiled) or adhika (intercalary) month. Sacrificial and other rites related to the Manes (dead ancestors) are forbidden in that month. The daily and ordained duties alone should be performed in that month by the wise or discriminating ones, Only the monthly Sraddha can be performed in this month. In the case of this intercalary month, the month has sixty days. The annual Shraddhas, sacrifices and similar rites concerning the gods are not to be performed.

Notes

It is the custom to perform the annual Shraddha in the intercalary month and also in the next one.

प्रागूर्ध्वा दश पूर्वतः षडवनिस्तद्वत्पराः पूर्वत-
स्त्रिंशत् षोडश पूर्वतोऽथ परतः पूर्वाः पराः स्युर्दशा।
पूर्वा षोडश चोत्तरा ऋतुभवः पश्चात्खवेदाः पुनः
पूर्वा षोडश चोत्तराः पुनरथो पुण्यास्तु मेषादितः।। ५१ ।।

Ten Ghatikas before and after the solar ingress into Mesha are auspicious, in Vrishabha it is 16 Ghatikas before, in Mithuna 16 after that, in Karkataka 30 ghatikas before the ingress; in Simha 16 before, in Kanya 16 after; in Tula 10 before and after; in Vrischika 16 before; in Dhanush 16 after; in Makara 40 after; in Kumbha 16 before; and in Mina 16 after.

Notes

This is arbitrary. For Uttarayana (solar ingress into Makara) the auspicious time extends to twenty Ghatikas after the ingress. In the case of Dakshinayana (solar ingress into karkataka), the auspicious time begins at twenty Ghatikas before the ingress and ends with the ingress. This is the view of the Dharma Shastras of Madhava, Nirnaya Sindhu and others.

एकैकं विबुधेषु चर्षिसु तथा द्वौ द्वौ कृतावञ्जली
त्रिस्त्रीश्चेत्पितृणां स्त्रिया अपि परं त्वेकैकमेवं विधिः।
मात्रादिस्त्रय एव सर्ववनिता सामान्यमेतत्क्रमं
श्राद्धे पूर्वमतोऽन्यपाकविधिना तद्वैश्वदेवं परम् ।। ५२ ।।

A single prostration with folded hands is for the gods. Two are for each sage, and three each to the Manes. As per the rule only one salutation is for a woman, but three for the mother and those of her stature or position. This is the general rule to be followed in Shraddha.

For the Vaisvadeva, food should be cooked separately.

भूमौ लोहमहेद्धकांस्यकलिते पात्रे न तोयाञ्जलीन्
कुर्यात्तर्जनिमङ्गुलिप्रथमया योगे पितृव्याह्वति
सर्वाङ्गुल्यपरेश्च मावरसया भक्तस्य सेद्भूस्पृशे-
श्चित्रादिश्च न स्वयं यदि परेणोद्धृत्य भुञ्ज्यादथ।। ५३ ।।

The libations of water for the dead (tarpanas) should not be dropped on the bare ground or into an iron or bronze vessel. Join the thumb to the index finger and the covered space below these closed fingers or between these two fingers is a sign of inviting the dead ancestors. With the other finger one should offer rice or food on the ground with deep devotion. The same rule operates in the case of the offering to Chitra. This is made while one begins to eat. This should not at all be eaten.

Notes

Chitra is the name for a small quantity of cooked rice taken from the plate and placed on the ground near the plate. It is offered to the ants, birds and the like later on.

साङ्गुष्ठं सह मध्यतर्जनिसमध्यानामिकं तत्कनि-
ष्ठानामी च कनिष्ठतर्जनियुतं सर्वाङ्गुलीभिर्हुनेत्
प्राणादीन् प्रथमे न सार्धमुत तन्मौनित्वराश्नीत वै
कन्यादानविधौ वरोऽपि तरुणी चोपोषितौ चेन्निशि।। ५४ ।।

The food is to be offered to the five vital airs before

eating the food. The particles or small quantities are to be taken **(1)** with the thumb, index finger and middle finger as an offering to Prana or vital air; **(2)** with the thumb, middle and ring fingers to Apana air; **(3)** with the thumb, ring and little finger to Vyana air; **(4)** with the thumb, index and little finger to Udana air; **(5)** with all the fingers to Samana air. One should observe, therefore, silence while eating.

On the day of marriage the bride and bridegroom should fast at night.

Notes

There are five vital airs called Prana, Apana, Vyana, Udana, and Samana. These are within the body.

When the time of the marriage is in the fore-noon, the bride and bridegroom along with the parents of the girl have to fast till sthalipaka is completed on that night. Fasting in the night is unnecessarily invented by the author.

नास्मद्वृद्धपदं न रूपसहितं ना गोत्रनामातिलं
नान्दीश्राद्धमुत प्रदक्षिणविधिर्जीवत्पितासौ चरेत्।
तेभ्यो वा स्वयमाचरेत्पितृपितृभ्योऽसौ न तस्मिन् कृते-
ऽप्युद्वाहाद्धत आचरेदवृतशुभे माता रजोगा यदि।। ५५ ।।

If a person is to perform Nandi Shraddha, and if his father is alive, he should not mention the names of his dead ancestors with their particulars, and he should not use the seeds of sesamum. He should mention only their Gotra. Or he himself may do the Nandi Shraddha for his paternal grandfather and others. If the mother is in her menstrual course, the auspicious marriage rite should not continue, even if the Nandi Shraddha is over.

रात्रिं त्र्यंशमयीं विधाय चरमौ त्यक्त्वादिमेंशे चरेत्
स्थालीपाकमुपासनाहुतिमपि श्राद्धं यदा शेषतः।
दर्शो वा न भवेत्सतीयदि भवेत्कन्या न सन्तानिनी
दर्शश्चेज्जुहुयादमामनुमतः साक्रन्दनं सङ्क्रमे।। ५६ ।।

Suppose there is a Shraddha on the marriage day.

How should sthalipaka be done? Divide the duration of the night by thirty. Omit the last two parts. Just before the last two parts, in the 28th part the sthalipaka homa should be performed, if it is not an amavasya (new moon night, the 30th tithi). If the day is an amavasya and if the woman has no child, the Darsa homa should be gone through and also on the day of the solar ingress.

Notes

No one in his senses can fix the day of the marriage of his daughter or son on the day he has to perform a Shraddha.

सूनोश्चौलमुतात्मनः क्षुरकृतिस्तम्भालयारम्भणे
वार्धिस्नानमदूरवासमपि नो कुर्वीत गुर्विण्यथ।
वृद्धो दर्शमहालये क्षयदिने चादौ चतुर्थान्तिमे
चातुर्विद्यविधानमेव कलयेत्स्वं वैश्वदेवं सुधीः।। ५७ ।।

When the wife is pregnant the tonsure ceremony (chaula) of his son should not be performed, and he should not have a hair-cut. He should not during the period of pregnancy erect pillars, lay the foundations, or construct a house. The pregnant woman should not take a bath in the sea and she should not go on a long journey. When a child is born on the amavasya of Bhadrapada (Mahalaya or Pitrimoksha amavasya), or at the time of the death of a family member, or on the first day of the lunar month or on the twelfth day of the dark fortnight, one should go through his daily vaisvadeva as per the rules laid down by the experts in the four forms of knowledge.

दर्शे प्राक्च तिलोदकं महालये पश्चान्मृताहे परे
सापिण्ड्यं यदि दार्शगं यदि पितुः पक्षं मुखाब्दे चरेत्।
तीर्थेऽर्घ्याङ्गुलिवेदतृप्तिविकिरं चावाहनं वर्जयेत्
पिण्डाग्रो करणे च सप्त सुधियो वर्ज्यानि साङ्कल्पिते।। ५८ ।।

Now the author describes tarpana (offering water with the seeds of sesamum to the dead). Offering tarpanas to the dead is important on every amavasya (dark moon day), and

on Mahalaya (last day of the lunar Bhadrapada). These are given in order of importance. Then the tarpana should be given on the day of death, the day of Shraddha. If the Sapindikarana has been done, then the tarpana on amavasya and the one on Mahalaya amavasya should be done in the first year itself.

When one visits the holy waters or shrines the following should be avoided by the wise: **(1)** offering holy water, **(2)** rule regarding the fingers while eating, **(3)** difference in the branches (Shakhas) of the Veda, **(4)** the question about satisfying the dead ancestors, **(5)** the scattering of the particles of food for the unknown or un-cared for dead ones, **(6)** invoking the souls of the dead, and **(7)** offering oblations into the Shraddha fire. The same rule holds good in the case of the sankalpa Shraddha too.

तातस्येव च तत्कलत्रविगमे दारेषु च स्वस्य च
भ्रातुश्चाग्रजनेः पितृव्यसमिते मातामहानामपि।
श्राद्धं कार्यमुपासनानलहुतिस्त्वन्यस्य लौक्यानले
सापत्न्योऽपि सुतः सुतो न तु पतिः कर्ता हि वर्णान्तरे।। ५९ ।।

Just as one performs Shraddha for his father, he should do the same for the wives of the father as well. He should do similarly for his own dead wives, elder brothers, paternal uncles and maternal grand father. Oblations are to be made in the aupasanagni (the marital fire), and those of the Shraddha in the ordinary fire. Even the son of a co-wife has the right to perform the Shraddha of a wife belonging to another caste. But the husband should not do it.

Notes

The rule stipulated here is not followed.

यद्येकः सुतवान् स योनिजनुषां सर्वेऽपि ते पुत्रिणः
पुत्रभ्रातृपितृत्विना यदि तदा भर्त्रा सती स्यान्मिथः।
विश्वस्ता न च पुत्रिणी धवयुता नोर्ध्वं सपण्डीकृतेः
कार्यं स्यादनयोः परे पितृभुजो हन्ता परे ह्याब्दिकम्।। ६० ।।

When one of the uterine brothers has sons, all the

brothers should be deemed to have children as far as the problem of Shraddha is concerned.

Likewise if one of them alone is married, that wife represents the position of a wife for all of them for the purpose of the Shraddha. Her own sons, brothers and father are excepted.

If a woman whose husband is alive and who has no sons or dies, or if a widow dies, the function of uniting her with the dead ancestors is performed soon after Sapindikarana. This is the view of some. According to others, it should be performed on the first death anniversary.

Notes

The view stated here is preposterous. Sapindikarana is done on the twelfth day after the death.

प्रत्यब्दादिषु पिण्डमातृजनतश्चाज्यौ तु संस्पर्शने
श्राद्धं पूर्ववदाचरेद्यदि पितुः पिण्डोऽपि भिन्नः पुनः।
उच्छिष्टे न परित्यजेच्छ्रुतिसुवासंप्रोक्षितं नान्यद-
प्यश्नीयान्निखनेद् द्विवर्षमथ तद्दाहोद्विवर्षात्परम्।। ६१ ।।

In the annual Shraddha, when ghee is applied to the Pinda of the mother, if the Pinda of the father breaks away, the Shraddha has to be performed again.

The food which remains and which is sprinkled with holy water by the priest, should not be given up. It should be eaten, or it should be buried in the earth for the first two years and later burnt.

Notes

This is a strange custom. It has no authority. In the Shraddha for the father the Pindas are for the father, grand father and great-grand father. This Pinda for the mother does not arise. If it is Shraddha for the mother the Pindas are for the mother, her mother-in-law, and the latter's mother-in-law.

The Pinda is not meant for eating. It is to be mixed in a tank or river, burnt, or buried. The author has a confused

mind. If it is buried, it is never exhumated.

सान्निध्येऽप्यृतुलालसां तु कमितां या नोपसंगच्छति
भ्रूणं हन्ति स एव यात्यृतुमति कान्तं च नो विन्दते।
माता योनिषु सूकरश्ववृकसार्गालीषु भूयो भवो-
त्तारं कामसुखं सुपुत्रफलदं यस्मात्ततस्तौ मिथः।। ६२ ।।

If one does not unite with his wife after her menstrual bath is over and if she has a desire for sex, inspite of her nearness, he commits the sin of killing a child in the womb.

But if a woman after her menses does not join her loving husband, she has her next birth as a hog, a dog, a wolf, or a jackal. Hence a couple must have sex which can result in the birth of a good son, and this takes them finally beyond the mundane life.

रागाद्रोगवशादनेहस उत द्रव्याच्चतुर्धा रजः
स्त्रीणां कालज एव दोषविधये पञ्चाशदब्दावधि।
आ वर्षाद्दशमाष्टमत्रयममुष्या मासि मासिच्युतं
प्रागष्टादशवासराद्यदि पुनर्दृष्टं न दोषावहम्।। ६३ ।।

A woman has menses because of four causes. These are **(1)** excessive passion, **(2)** ailment, **(3)** age, and **(4)** food or medicine. The cause depending on the age is the most important one. Menses continue till the woman is fifty years old. They begin around the age of eighteen and last for three days in every month. If the menses reappear within eighteen days, there is no bad effect and no dosha (pollution or ashaucha).

Notes

Generally the first menses can appear at any time after the girl completes twelve years of age.

केचित्पञ्चदशाहतः परमथस्त्वैकोनविंशाद्वयहं
पूर्वस्मिन्दिवसेऽन्त्यजेव दिवसेऽन्यस्मिन्द्विजद्रोहिणी।
तार्तीये रजकी चतुर्थदिवसे शुद्धा स्वयं कर्मसु
स्वातन्त्र्येण तु पञ्चमे शुचिमती रोगादि नो दोषकृत्।। ६४ ।।

Some authorities declare that menses appearing before fifteen days do not cause ashaucha (pollution, staying out of doors). But if they appear after fifteen days and before twenty one days, the ashaucha is for two days. On the first day of the menses the woman is an outcast, on the second a hater of Brahmanas (Dvijas), on the third day like a washerwoman, and on the fourth day she is pure and can take up her personal activities. On the fifth day she is absolutely pure and clean and can have sex freely, if there is no other trouble like ill-health.

पुंसो नैव सु दृग्दिवा उपरतस्तद्योगपद्ये क्रमात्
पुत्रौ वाप्यथवा तु जन्मदिवसे श्राद्धे च पर्वस्वपि।
सङ्गच्छेदवगाहनं सवसनं कार्यं तिलैर्वर्जयेत्
प्रेतप्रेक्षणमप्यपूर्वनगतीर्थामर्त्यसेवामपि ।। ६५ ।।

One who is recently married to a delightful or charming wife, should perform a sacrifice, or celebrate his birth day, a Shraddha, or a Parva like the darkmoon or solar ingress. On that day he should have no sex with his wife. If he has it, he must take a bath with his clothes on, and should cleanse his body with the seeds of sesamum. On such days he should not see a dead body, he should not climb a western or strange hill, and he should neither go to sacred rivers nor worship the gods.

आषण्मासमथोद्वहोपनयकं कर्म त्यजेत्तन्मुहु-
र्जीर्णं भाण्डमतो गृहाच्छदिकृतिः सम्मार्जनाद्यालये।
स्वस्यास्यापि च मुण्डनं मृतिदिने पिण्डप्रदानं कृपा-
श्राद्धेनापि समर्चयेन्नतु गयापित्रादिके दोषकृत्।। ६६ ।।

No Upanayana (wearing of the sacred thread and initiation into Gayatri) is allowed after one such was performed earlier within six months. He must give up old and broken pots. Repairing or thatching the roof, sweeping the floor and the like in the house, shaving and the like are to be avoided during this period.

But on the day of death, he can perform the Shraddha and offer the Pindas. He can also do kripa Shraddha for the

destitute that are dead. He should not go to Gaya for performing Gaya Shraddha for his parents. Otherwise he becomes a sinner.

मूत्रं दक्षिणकर्णलग्नमितरे यज्ञोपवीतं द्विजः
कुर्यादह्नयु दगाशयान्तकततल्लिङ्गार्द्रया चेन्निशि।
दक्षो दक्षिण एव लिङ्गमृदियं त्वेका त्रयं तत्करे
द्वन्द्वं चोभयतस्त्वपानशरयुक्तद्युग्ममन्यत्रिणि।। ६७ ।।

A Dvija should fix his sacred thread round his right ear while going for urination. In the day time he should go to the bank of a tank or river and wash his genitals. In the night he should only pour water on them or moisten them. After excretion (stools) the genitals and the right hand should be cleansed with mud, and the left hand should be purified with thrice as much mud as before. Then both the hands should be cleansed with double the quantity of the mud prescribed earlier. The anus should be cleaned five times with the mud prescribed. The other limbs (sex organ and the testicles) should be cleansed with twice the quantity of the mud prescribed.

Notes

This is a custom said to be followed in Tamil Nadu. The author is evidently a native of this area. It is called chauchavyan by them.

त्रिर्लिङ्गे षडपानके दश दश स्युर्हस्तयोस्तद्गुदे।
चैकं तत्करपृष्ठतः करमुखे चोरुद्वये पादयोः।
मूले तद्द्विगुणं त्रयं च मिथुने शुक्ले तु पूर्वद्वयं
यत्स्यादह्नि तदर्द्धमर्द्धनिशि चेत्तस्यार्द्धमस्येत्यथि।। ६८ ।।

After a sex-act, urination and the like and the various parts are to be cleaned in the following manner: the genitals should be washed thrice, the anus six times, each hand ten times, then again the anus once, twice and thrice the palms, back of the hands, thighs and loins. If there is a slight emission of the sperm, it should be cleaned twice. These rules apply only for the day time. If it is at night the

above numerals should be halved. If it is during a journey, the number is only one-fourth.

Notes

We have noticed this custom only among orthodox families of Tamil Nadu. The later part of the verse is outrageous.

गार्ह्यादद्ध्यर्धयुजो भवेद्द्विगुणमप्येतद्वनावासिनः
कार्यं तत्त्रिगुणं चतुर्गुणमिदं शौचंयतेरीर्यते।
स्त्रीशूद्राव्रतबालपामरधियां स्याद्गन्धलेपक्षयः
स्नात्वा न प्रविवर्जयेदथ तनु स्युस्तीर्थकोट्यो यतः।। ६९ ।।

The cleaning process given in the previous verse is for a house-holder. It is doubled for a brahmachari (unmarried celibant). It is thrice for a Vanaprastha, the third ashrama when the person retires to a forest. It is four times for the asetic. Only by a holy bath the woman should wash away the ointment, sandal paste and the like. Shudras and those that observe some view like the brahmacharins, urchins, uneducated or ignorant rusties should follow the same procedure. The body should not be given away into the waters after death. There are crores of tirthas (holy rivers).

Notes

The author forgets that an ascetic can have jala-samadhi, giving up his body in a flowing river or lake. The great spiritual giant and avadhuta His holiness Chandra Sekhara Bharati left his life in the river.

देवा मूर्ध्नि पिबन्थो च पितरो वक्त्रेऽथ मध्यादपि
यक्षास्तन्वधराश्च जन्तव इदं मध्येन तुल्यं त्वधः।
वामे रक्तसमं तु दक्षिणत इदं गङ्गासमं मंगलं
केशाद्ये निपतन्ति बिन्दव इमे स्नानं निरर्थं पुनः।। ७०।।

The Gods take the offerings with their heads, the manes (dead ancestors) with their mouths, the yakshas with their waists, and those that have narrow lower lips and other similar creatures with the lower parts of their bodies.

The water left on the left side is like blood, and that on the right side is holy like the water of the Ganges. The washing of the hair is a useless bath if drops of water continue to fall later.

भुक्तौ मूत्रपुरीषयोश्च पुरुषो वीर्येऽष्टयुक्सिन्धुभिः
षष्ट्या चापि विशोधयेन्निजमुखं तोयेन गण्डूषिणा।
सिंहे कर्कटके यमे च सकला नद्यो रजस्विन्य इ-
त्याशु स्नानविवर्जितं नदिपतेरासङ्गमाच्छुध्यति।। ७१ ।।

After taking food, and after urination, excretion and falling of sperm, one should gurgle water one hundred and eight times to wash his mouth. In the solar months of Mithuna, Karkataka, and Simha all the rivers are in their menstrual courses. Hence it is not proper to bathe in these rivers during these months (roughly from the fifteenth of June to the sixteenth of September every year). But if one has such a bath, he should get purified by a bath at the confluence of the river and the sea.

Notes

The months referred to come in the rainy season when the rivers swell. It is also believed that a husband and his wife should not bathe together in the Narmada.

दार्भ्यं ताम्रमुतापि राजतसुवर्णाद्यं पवित्रं करे
हेमं धार्यमनामकामधि तथा रौप्यं च तर्जन्यधि।
स्वाङ्गं तच्च कनीयसि प्रियतमं दैवे न पित्र्ये नरः
ताते भ्रातरि नैव धार्यमिदमप्यार्ये कनिष्ठे न तु।। ७२ ।।

On religious occasions related to the gods and the like, one should wear a pavitra made of darbha, copper, silver or gold. If it is of gold, it should be worn on the ring finger. This Pavitra is auspicious for the worship of the God, not for that of the Manes. This should not be worn if the father or elder brother of the person is alive.

Notes

Pavitra is formed in the shape of a ring with the end projecting outside. It is essential in rites devoted to the dead. The author has not followed the custom.

गायत्री दशसंख्यया पितृदिने जप्या प्रदोषेऽपि चा-
ऽनध्याये वसुविंशतिः सुदिवसे साहस्रसंख्याथवा।
जप्या पञ्चशतं त्रिंशत्यथ सविंशत्यष्टयुक्तं शतं
संक्रान्त्यादिषु तर्पणं पुर उत श्राद्धं ततस्त्वाब्दिकम्।। ७३ ।।

On the day of the Shraddha of the father or mother, one should repeat the Gayatri mantra ten times at dusk. He should do so on the days when the study of the Veda is prohibited, and on these days it is for twenty eight times. On auspicious days, Gayatri should be repeated 1000, 500, 300 or 128 times. On Sankranti and other days, if the annual Shraddha also falls, one should first offer libation of water to the dead and then alone start performing the Shraddha.

Notes

The lunar days when Veda should not be recited are 1, 8, 9, 14, 15, 16, 23, 24, 29 and 30. On the day of Shraddha the Tarpanas (offerings of water to the three generations) are given after the ceremony is over and before the agent takes his food.

श्राद्धे तीर्थगयामहालयसमासंज्ञे तिलैस्तर्पणं
कुर्यादेव परेऽह्नि वृध्यनुकृतौ तच्चेदनूमासिके।
प्रेताख्ये च धरत्पिता स्वजननीश्राद्धे तु नो तर्पणं
प्रातः स्नातशुचिः प्रतर्प्य विधिकृत्यसन्ध्यादि पश्चाच्चरेत्।। ७४ ।।

There are Shraddhas of different kinds. Tirtha Shraddha is observed at centres of pilgrimages. Gaya Shraddha is done at Gaya in modern Bihar (Originally a Vihara, a Buddhist centre). There is Mahalayala (the last day of lunar month of Bhadrapada). Then there is ashtaka

Shraddha; it is on the eighth day in the third month of death. Next there is the annual Shraddha. On all these days one would offer watery libations (Tarpanas) with seeds of sesamum in the afternoon, if the lunar tithi extends till then. This rule applies to the monthly Shraddha (Masika) also, or even when a child birth appears in the family.

One whose father is alive may be performing the Shraddha for his mother. He should not give tarpanas (libation of water for the dead). Normally one should have a bath, become pure, and offer the tarpanas as per the rules. Then alone he should go about his Sandhya Vandana, worship and the like.

प्रत्यब्दे कृतनित्यतर्पणविधिस्तद्वैश्वदेवं चर-
न्नन्येनान्यचरूदितेन विहितब्रह्माख्ययज्ञे द्विजः।
उद्वाहे व्रतचौलयोर्न विदधीताब्दं तदर्द्धं तिलैः
प्रेतत्वे च गयाविधौ तमसि चेतौ पुष्पवन्तौ विधिः।। ७५ ।।

After the annual Shraddha is over, the Brahmana should offer the daily tarpanas, perform his Vaishvadeva sacrifice, with rice specially cooked for that purpose, and then proceed to his daily Brahma Yajna.

The annual Shraddha should not be performed with the seeds of Sesamum, if it is a day of marriage, upanayana or Chaula. In the Shraddhas for the dead Pretas and in Gaya Shraddha, if the Sun has set, it is believed that the two luminaries are together present.

सप्तम्यां रविवासरे जनुषु तौ कुर्यात्तिलैस्तर्पणं
गेहे भानुभृगुप्रभासु सुतनन्दारौ मघायामपि
याम्याग्नाश्वभयोर्मृगादिषु तथा द्वौ द्वेऽयने नो मृदा
स्नानं पिण्डविधिं तिलाञ्जलिकृतिं श्रेयोर्थको नाचरेत् ।। ७६ ।।

Tarpanas or libations of water with the seeds of sesamum should be offered to the Sun and the Moon if a Sunday coincides with the seventh lunar day and with his

own birth day. If one desires prosperity, he should not perform the bath with earth and with offering of the Pindas and seeds of Sesamum on Sundays, Tuesdays and Fridays, coinciding with the Magha Nakshatra, or with the fifth or ninth tithis, or with the constellations Ashvini, Bharani, Krittika, or Mrigasira. It should not be done when the two ayanas coincide.

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Chapter II

श्रीवार्णीं प्रणवे विलिख्य दश चौर्ध्वं तत्र तिर्यक्समं
रेखा द्वादश राशयो युगमुखे मेषादयो लक्षिताः।
पूर्वैस्तेषु विशिष्टसत्फलयुतान्पुण्यात्मभिः कीर्तितान्
भावान्देहमुखान् बुधैः फलविदे ब्रूमश्च संज्ञां पुनः।। १ ।।

The original text does not give this division of a Chapter. But the first 76 verses of this kanda have no astrological significance. What pertains to astrology begins now. Hence we have made this into a new Chapter.

Draw the figure of Goddess Sarasvati under the sacred Aum (ॐ). Draw ten vertical lines and over them ten horizontal lines. The squares formed by even columns and similar rows (omitting four squares in the centre) are twelve. They represent the twelve signs of the Zodiac counted from Mesha. We will now describe the function of the twelve Bhavas (houses) from lagna onwards so that the wise can ascertain their significance.

Notes

The Zodical figure is given below. The corner on the left is Mina (Pisces). The signs follow the clockwise direction. This is the diagram followed in South India.

<table>
<tr><td>मीन</td><td>मेष</td><td>वृष</td><td>मिथुन</td></tr>
<tr><td>कुम्भ</td><td colspan="2" rowspan="2">112</td><td>कर्क</td></tr>
<tr><td>मकर</td><td>सिंह</td></tr>
<tr><td>धनु</td><td>वृश्चिक</td><td>तुला</td><td>कन्या</td></tr>
</table>

देहः स्वं सहजः सुखं सुतरिपू जाया तथायुः पिता
कर्मायो व्यय इत्यमी पटुतया ज्ञेया ग्रहाः सप्तमम्।
पश्यन्त्यत्र तु सप्तमं शनिगुरुक्ष्माजास्तु पूर्णं सदा
तार्तीयीकदशत्रिकोणचतुरष्टावार्किजीवारकाः।। २ ।।

The twelve houses are called **(1)** body, **(2)** wealth, **(3)** brothers, **(4)** happiness, **(5)** children, **(6)** enemies, **(7)** wife or husband, **(8)** longevity, **(9)** father, **(10)** profession, **(11)** gains and **(12)** loss.

All planets have a full glance on the seventh from where they are. There are special aspects for Kuja, Guru and Shani. Shani aspects the third and the tenth from his place with a full glance, Guru the fifth and the ninth from himself, and Kuja the fourth and the eighth from himself.

Notes

Actually all planets aspect from where they are, the houses 3, 4, 5, 7, 8, 9 and 10 from themselves.

सर्वे क्षेमकरास्त्रिकोणपतयस्व्यर्थाय हस्ते शुभाः
सौम्यः केन्द्रपतिः शुभं न दिशति क्रूरोऽशुभं चोत्तरम्।
लग्नाद् द्वादशारिक्थपौ सहचरावन्यस्य च स्थानतो
दद्यातां फलमष्टमेशशुभदो भाग्यं व्ययाधीश्वरः।। ३ ।।

The benefics owning the konas (1, 5, 9) are beneficial if they occupy the kendras or houses 2, 3 or 11. But a benefic owning a kendra will not give good results. On the other hand, a malefic owning a kendra is not inauspicious. If the lords of the eighth and the twelfth from lagna are in conjunction, or if they have exchanged houses, they produce different results. The eighth lord gives good result and the twelfth lord gives wealth, luck and the like.

सोऽयं चेत्तनुपः शुभौ गुरुसितौ केन्द्राधिपौ चाशुभौ
स्थाने मारकसंज्ञिते यदि गतौ स्यातामुभौ मारकौ।
ज्ञस्तादृक् च तथा विधुश्च जनको रन्ध्राधिपौ चेच्छुभौ
भूजारस्य पतिस्त्रिकोणपतिताभावक्त्वे शुभो नैकतः।। ४ ।।

If one of the two planets owning the eighth or the twelfth house also owns the lagna, he is beneficial. Guru

and Shukra owning kendras are not beneficial. If they are posited in maraka houses (second or seventh from lagna), they put an end to the life during their major periods. If Budha is posited in the same way, he gives similar results. If the Sun or the Moon own the eighth house, they will not prove marakas (significators of death). When Kuja owns the fourth and the ninth houses (for those born in Simha lagna), or if he owns the fifth and the tenth houses (for those born in Karkataka lagna), he is very auspicious. But he is not so if he owns only one of the two houses. This applies to those born in Dhanush, Makara, and Kumbha lagnas.

Notes

Shani, Shukra and Kuja are benefic for those born in Kumbha, Tula, and Mesha lagnas respectively even if they own malefic eighth and twelfth houses. Mars is a benefic for Mesha lagna and Shukra for a Tula lagna. Mars is a malefic for Vrischika lagna and Shukra for Vrishabha lagna.

यद्यद्भावगतौ यदीशसहितावेतौ तमःखेचरौ
स्यातां तत्फलदायिनौ बलयुतौ केन्द्रत्रिकोणेश्वराः।
क्षेमं ते ददति प्रसक्तरहिताश्चेदन्यथा ते युताः
तौ दुष्टावपि योगतः शुभकरौ सम्बन्धमात्रेण तौ।। ५ ।।

When Rahu and Ketu are strong, they give the results like the planets owning a malefic house and in the house they are situated or with whom they are together.

If the lords of kendras and konas are not with Rahu or Ketu, they give benefic results. If they are otherwise situated, the results will be malefic. Though Rahu and Ketu are malefics, they become benefics by their positions or by their association with certain planets.

तौ धर्मे यदि कर्मणि स्थितियुजौ व्यत्यासतौ वा स्थितौ
योगं तौ कुरुतस्त्रिकोणपतिना योगोऽपि सौख्यप्रदः ।
सौख्यं योगकृतोर्दशास्वपि भवेच्चैतद्युजां श्रेयसां
सम्बन्धादथ योगिनोऽशुभकृतां भुक्ताशुभं योगजम्।। ६ ।।

If Rahu or Ketu and the lords of a kona (1, 5, 9), are together in the ninth or tenth, or if one of them is in the ninth and the other in the tenth or vice versa, there is prosperity to the native. A conjunction of either with the lord of a kona will be beneficial. In these circumstances the major periods of the nodes and of those with them will bring happiness. If there is a malefic planet associated in the same way with a node, the subperiod of the planet that can cause a Yoga, will be adverse.

युज्येतां तु तमोग्रहौ शुभफलौ केन्द्रत्रिकोणेऽथवा
तन्नाथेन युतौ त्रिकोणपतिना केन्द्राधिनाथेन वा।
धर्मेट्कर्मपती न रन्ध्रशिवपौ तन्नाथयोगेन वा।
योगो नैव नरस्य चाष्टममिति स्थानं तदेवायुषः।। ७ ।।

Rahu and Ketu are auspicious when they are in a kona (1, 5, 9) or in a kendra (1, 4, 7, 10); or when they are aspected by or associated with the lord of that kona or kendra house. They are beneficial also when they are with the lords of any kona or kendra house.

If the lord of the ninth owns the eighth or the twelfth also, or if the lords of the ninth and the tenth are with the lords of the eighth or twelfth, then the benefic nature of the yoga is lost.

The eighth house is called the house of longevity.

तस्मादष्टममप्यभूजनिभृतामायुःप्रदं कीर्तितं
शास्त्रज्ञैरसकृद्व्ययस्तु च तयोः स्यान्मारकस्थानकः।
आद्यादुत्तरमुत्तरं तदधिपात्तत्रत्यपापः स्मृतः
तत्संयुक्तदशावशादभिभवः साक्षाद्व्ययेशस्य वा ।। ८ ।।

The eighth house from the eighth (the third from lagna) is also the house of longevity. The twelfth houses from these (the second and the seventh from lagna) are called the death-inflicting (maraka) houses. The planet in the second from its lord is a malefic. During the major period of such a malefic planet, or in the major period of the

planet owning the twelfth house, the person concerned has great sorrow or misfortune.

सम्बन्धाद्व्ययनायकस्य शुभकृद्भुक्तौ च रन्ध्रेशितुः
पापानां तु दशाशु मारकयुतो मन्दो विहायेतरान्।
हन्ता सर्वखगाः स्वभुक्तिषु नृणां दद्युः फलं तादृशं
ये वा येन सधर्मिणश्च सहिता दद्युः स्वभुक्तौ फलम्।। ९ ।।

Shani alone among all the planets has the power of killing the native. He can do so in the subperiod of a benefic or in his subperiod in the period of the malefic. But to do this he must be connected with the lord of the eighth or twelfth Bhava or is with a death-inflicting (maraka) planet. All planets in their own subperiods give the results which are natural to them or to those with whom they are together.

अन्येषां तु दशाधिनाथविमतानामानुगुण्येन तत्
कार्यं चौह्यममुष्य भुक्तिषु दशा कोणेश्वरस्यापि या।
तस्यां केन्द्रपतेः शुभं न हि शुभं सम्बन्धमात्रे शुभै-
र्भुक्तौ मारकखेचरस्य यदि तद्योगस्य चारम्भतः।। १० ।।

The lords of the subperiods may be inimical to the lord of the major period. The results they give are to be judged according to the nature of the lords of the subperiods.

Even in the major period of the lord of a kona (1, 5, 9) the subperiod of the lord of a kendra (1, 4, 7, 10) may not be beneficial; but it is beneficial if the lord of the said kendra is connected with a benefic. But in the subperiod of a maraka planet the results should be judged on the basis of the planet or planets with whom he is conjoined.

भुक्तिः पापखगस्य तत्प्रथयति प्राचां च सम्बन्धतः
श्रेयस्तुल्यतया युजामपि न किं योगेश्वराः स्वायुजः।
भुक्तौ योगफलप्रदाः शुभफलौ स्यातां तमः खेटिनौ
सद्भावोपगतौ तदीशितृशुभैः सम्बन्धभाजौ परम्।। ११ ।।

The subperiod of a malefic can prove auspicious by his

relation (conjunction, exchange, aspect) with the planets mentioned above. because of their equal benefic nature both the yoga karakas and the planets with whom they are, they give good results in their periods and subperiods.

A yogakaraka planet is able to do good in his period during the subperiod of another planet, even though the latter is not connected with him.

Rahu and Ketu are beneficial during the periods of benefics, if they are associated with benefics.

आरूढौ च शुभेन केन सहितावाप्यन्तरे पापिनोः
पापानां तदसंयुजा शुभफलं तद्भुक्तयोः भुक्तिदाः।
मिश्रं योगकृतं फलं तदयुजोऽप्यत्यन्तपापं फलं
हन्ता हन्ति शुभान्वयेन तु निहन्त्येवान्यभुक्तौ मिथः।। १२।।

When Rahu or Ketu is with a benefic and placed between two malefics, then the subperiods of the malefics who are not with the nodes, give benefic results. If the benefic associated with the node is a yogakaraka, his subperiod gives mixed results. If he is not so conjoined, the results are very bad. If Rahu or Ketu is a maraka, then the demise comes in the subperiod of the benefic referred to, or in that of his own subperiod.

भुक्तौ सूर्यजपार्थिवो प्रदिशतो व्यत्यासतः स्वं फलं
राश्यङ्गाधिपती मिथः श्रयगतौ तद्राजयोगप्रदौ।
धर्मदकर्मपती मिथः स्थितयुजौ तद्राजयोगप्रदौ।
लग्ने लग्नमुदीक्ष्य तद्ग्रहफलं वक्ष्येऽथ जिज्ञासितः।। १३ ।।

During the major period of Shani, the subperiod of Shani gives the results of Kuja, and his own results appear in the subperiod of Kuja. Similarly in the major period of Kuja, he gives the results of Shani in his subperiod, and his own in Shani's subperiod.

If the lords of Lagna and Chandra lagna exchange signs, they confer Rajayoga on the native. Rajayoga also arises when the lords of the ninth and the tenth houses interchange signs or are together.

To help the students we will after a full investigation describe the effects of the different lagnas and the relation of the planets to them.

Notes

Consider Chart 113 for this significant verse. The exchange between Guru and Chandra causes Khala Yoga, Guru, Shukra and Kuja give rise to Maha Purusha yogas. There is a strong Raja yoga caused by Kuja and Guru. Though he was an officer in the Indian Railways, the sub-period of Kuja in his major period acted adversely as Shani was in the eighth and has a 2-12 relation with Kuja.

			26 Rahu
Shani 29	113 1907.10.12/13		Guru 17 Lagna 5
Kuja 7			
Ketu 26 Chandra 4		Shukra 3 Budha 18	Ravi 26

Take Chart 114. It is that of a poet, a film composer, who died in 1989. Kuja and Shani are in mutual kendras and they aspect each other. Kuja is in the sixth. In the major period of Kuja he shot into lime light—note that the sixth is also the house of profession and that he exchanged signs. Shani's major period started in 1986, and his health deteriorated. In his own sub-period, the sixth-placed Kuja showed the results, and he expired in Shani's own sub-period. Shani is lord of the second, and Kuja lord of the twelfth from lagna. Shani in the ninth did not give any yoga, except that the native died at the height of his popularity. They have exchanged results.

	Ravi 24 Chandra 20 Budha 21 Shukra 1 Ketu 3	Kuja 8	
	114 1921.5.7		
			Guru R 16 Shani R 25
Lagna 18		Rahu 3	

पापो ज्ञोऽर्कगुरू शुभौ च शुभकृद्योगः शनीज्यौ परात्
पापत्वं च गुरोः कविर्मृतिफलं दद्यान्न मन्दादयः।
हन्तारो यदि पापिनः फलमिदं ज्ञेयं हि मेषोद्भवे
जीवो भार्गवशीतगू अशुभदा मन्दो रविस्तौ शुभौ।। १४ ।।

For those born in Mesha lagna Budha is a malefic. Sun and Guru are benefics; and if they are together, they are yoga karakas. The conjunction of Guru and Shani is beneficial. The conjunction of Guru with others is not good. Shukra is a maraka. Shani and others may be malefics; but they do not kill.

Notes

Guru and Shani as lords of 9 and 10 prove auspicious only in 9 or 10. Ravi is the lord of a Kona. Budha as lord of 3 and 6 is a malefic. Shukra owns two maraka houses. Some authorities hold that Shukra for Mesha lagna, and Kuja for Tula lagna are not marakas.

मन्दो राशिसुखप्रदः खलु न चैकेऽप्येव जीवादयो
घ्नन्ति स्यु यदि मारका वृषभुवां भौमाङ्गिरोऽर्का द्विषः।
योगः पूर्ववदेव तस्य शशभृन्नालं निहन्तुं परे
एवं द्वन्द्वभवस्य भार्गवबुधौ पापौ कुजेज्यौ शुभौ।। १५ ।।

Shani can do good for Vrishabha lagna. Even if Guru and others prove marakas, if they are alone they do not cause death.

For those born in Mithuna lagna Ravi, Kuja and Guru are malefics. The effect of their conjunction gives adverse results. The Moon by himself will not cause death. The rest can kill.

For those born in Karkataka lagna Budha and Shukra are malefics. Kuja and Guru are benefics.

Notes

For Vrishabha Shani owns the strongest kona and kendra. As regards karkataka lagna, we cannot accept the author's view about Guru. The mulatrikona of Guru be-

comes the sixth and hence he is a malefic. Similarly Shukra for Vrishabha lagna is not a benefic as he owns the sixth as his mulatrikona.

योगं भूमिसूतो रविर्न हन्तीत्यन्ये निहन्युस्तथा
कौलीरे बुधभार्गवौ च शुभदावारोऽङ्गिरास्तौ शुभौ।
योगो नैव शुभः सुरेज्यसितयोर्घ्नन्त्येव सौम्यादयः
एवं सिंहभुवः कुजेज्यशशिनः पापाः शुभो भार्गवः।। १६ ।।

Kuja is a yoga karaka for Karka lagna as he owns a kendra (10) and kona (5). Other than the Sun the rest can cause death. These are the effects for those born in Karkataka lagna.

For Simha lagna Budha and Shukra are benefics. Kuja and Guru are yoga Karakas. The conjunction of Guru and Shukra is not beneficial. Budha and others can bring about death.

Kuja, Guru and Chandra are malefics for Kanya lagna. Shukra is the only benefic.

Notes

For Karkataka and Simha lagna Kuja is a yoga Karaka as he owns a Kendra and a kona. Budha is a malefic for Karkataka as he owns houses 3 and 12. For Simha lagna Shukra owning a Kendra becomes a functional malefic. Guru owning his mulatrikona as the fifth house is a benefic.

For Kanya lagna Kuja owns 3 and 8, while Guru owns two kendras. These two are malefics. It is debatable whether the Moon becomes a malefic.

भृग्विन्दू भवतश्च योगफलदौ हन्ता सितो नेतरे
एवं स्त्री जनुषो गुरुस्त्विनकुजौ पापाः शनिज्ञौ शुभौ।
चन्द्रःस्वेन तनूभवेन सहितो राजन्ययोगप्रदो
भौमो हन्ति न जीवभानुयुगलं हन्ता तुलाजन्मनः।। १७ ।।

Here is a modification. Chandra and Shukra are yoga karakas for Kanya lagna. It is better that they are together.

Shukra alone is a maraka, and not the others.

For Tula lagna Guru (lord of 3 and 6), Ravi (lord of 11) and Kuja (lord of 2 and 7, maraka house) are malefics. The Moon (lord of 10) with Budha (lord of 9) causes Raja yoga. Kuja is a maraka. Ravi and Guru do not cause death. Shani and Budha are benefics.

Notes

Other standard texts state that Shukra for Mesha lagna and Kuja for Tula lagna are not marakas.

Shani is a yoga karaka as he owns a kendra and a kona. Having his mulatrikona in the twelfth, Budha cannot be considered as a full benefic. Guru is a malefic. But in the fourth or in the tenth he has given excellent results.

ज्ञो भौमश्च सितस्त्रयोऽशुभफलाश्चन्द्रस्तथैकः शुभः
सूर्याचन्द्रमसौ विशेषफलदौ जीवो न हन्ता स्वयम्।
सौम्याद्याः खलु मारका यदि भवेयुर्वृश्चिके जन्मनः
शुक्रोऽप्येवमितोऽशुभः शुभकरौ भौमांशुमन्तौ परम्।। १८ ।।

For Vrischika lagna Kuja (lord of 1 and 6), Budha (lord of 8 and 11), and Shukra (lord of 7 and 12) give inauspicious results. The Moon is the only benefic. Ravi and Chandra give very good results when they are together or separate. Guru by himself is not a maraka. If Budha and others behave like marakas, they can cause death.

For Dhanush Lagna Shukra alone is a malefic. Ravi and Kuja are great benefics.

Notes

For Vrischika lagna the mulatrikona of Kuja falls in the sixth, and hence he is a malefic. In spite of the author, the conjunction of Ravi and Chandra is not at all favourable as it takes place around the new Moon (amavasya). Budha as lord of the eighth is found to be giving good results.

For the lagna of Dhanush Kuja's mulatrikona and Ravi's are in 5 and 9. They are great benefics. But Kuja

must be ahead of Ravi.

योगो भास्करसौम्ययोर्निधनकृद् ज्ञो नैव भृग्वादयः
एवं चापभुवः कुजाङ्गिरसभासाः सौख्यदा भार्गवः।।
नश्चैतौ शुभदौ स्वयं न निधनं मन्दः करोत्यारतो
मुख्या मृत्युफलाः सितस्तु मृगभूयोगंकरोऽस्य स्मृतः।। १९ ।।

For those born in Dhanur lagna, the combination of Ravi and Budha causes Raja yoga (lords of 9 and 10). But Budha is a maraka, and not Shukra and others.

For Makara lagna Chandra, Kuja and Guru are malefics. Budha and Shukra are benefics. By himself Shani will not kill. Kuja and others can kill. The best yoga karaka is Shukra.

Notes

For Dhanush Budha owns two Kendras. If he is not with malefics, he becomes a malefic. With Ravi he is a benefic.

For Makara lagna Shukra's mulatrikona falls in a kendra. Does he not become a malefic?

Budha is a benefic as his mulatrikona is a kona house.

Experience shows that Guru gives good results for Makara lagna. Shani is not a maraka as he owns the lagna. But in lagna he can cause death.

जीवश्चन्द्रकुजा शुभेतरफलाः शुक्रः शुभो भूसुतो
योगज्ञो न गुरुर्निहन्ति कुजसूर्याख्यास्तु मारा घटे।
मन्दः शुक्रकविः शुभौ कुजविधू पातौ महीजो गुरुः
योगो ज्ञो न कुजो निहन्ति शनिमुख्या घ्नन्ति तल्लक्षणाः ।। २० ।।

For those born in Kumbha lagna Chandra (lord of 6), Kuja (lord of 3 and 10) and Guru are malefics. Shukra is a benefic. The combination of Kuja and Budha causes a benefic yoga. Guru is not a maraka. Ravi, Kuja and others can kill.

For those born in Mina Lagna Shukra and Shani are benefics. Kuja and Chandra are malefics. Guru and Kuja in

conjunction cause Raja yoga. Kuja is not a maraka. But Budha is a maraka. If Shani and others prove Marakas, they cause death.

Notes

How can Kuja be a malefic for Kumbha? He owns an upachaya and a kendra. The author contradicts himself when he speaks of a yoga for the conjunction of Kuja with Budha (lords of a kendra and a kona).

Shukra is a first rate malefic for Mina lagna as he owns houses 3 and 8. Shani's mulatrikona falls in the twelfth. Mars as the lord of 9 and Moon as the lord of the fifth are benefics, inspite of the author.

If Budha is a benefic for Simha lagna, Guru can as well be a benefic for Kumbha lagna.

एवं मीनभुवः फलानि शुभपापात्मत्वनिर्दिष्टया
खेटानां साहचर्यतः स्थिरवशादूह्यं फलं योगजम्।
पुत्रान्दारपितृस्वलाभमुखतो दिव्यान् शुभान् खेचरा
दद्युः स्वासु दशासु भुक्तिषु नृणां स्वस्यापि चान्यस्य च ।। २१ ।।

These are the results for those born in Mina lagna.

The benefic or malefic results of any planet are to be interpreted in the light of the nature of the concerned planet, its position, its ownership, and its association with others.

The benefic planets give the native wife and children, happiness to the father, profits and other benefits in their periods. These are related to the Bhavas they own and they occupy. The results will appear in their sub-periods of other planets as well.

शास्त्रं सम्यगधीत्य चापि सुधियो बुध्वा वदन्युत्तमाः
को जानाति न चैव कोऽपि यदि चेज्जानाति चैकः स्वयम्।
योगेष्वेव खरादयश्च शुनकाद्याश्चापि जायन्त इ-
त्यावेदेति परं त्वदृष्टनिहता योगा दशास्वेव ते।। २२ ।।

Wise and intelligent ones after studying and com-

prehending astrology ask whether any one has understood this subject. The answer is in the negative. If there is any, he is the only one and he keeps it to himself. Even asses, dogs and the like are born under similar yogas, and they also get the results of such yogas in the Dasas of the concerned planets. But these yogas are also subject to other forces or influences.

पापानां यदि चेन्महोच्चगतयः किं मारकानां यथा
लग्नस्थो यदि मन्द इत्थसिघटीचापेषु लक्ष्मीप्रदः।
केन्द्रे नो यदि सप्तमे गुरुयुते ज्ञेनान्विते वेक्षिते
राजासौ यदि सप्तमेश्वरदशाभुक्तौ मृतिं निर्दिशेत्।। २३ ।।

When any malefic is exalted along with being a maraka the evil it can do need not be described. Shani gives very good wealth and prosperity if he is in lagna and if the lagna is Tula, Dhanush or Mina. If in this situation the seventh house is not occupied or aspected by Guru or Budha, the native becomes a king. Yet one can predict death in the major or sub-period of the lord of the seventh house.

लग्नात्सप्तमगे गुरौ भृगुसुते तत्सप्तमे स्यान्मृतिः
आयुर्नाथवशाष्टमे यदि युते पापद्वयये त्रिंशकः।
भाग्येशाद्यदि चाष्टमे रविसुते चोजांशयुक्ते च्युतिः
भाग्यस्येति वदेच्च केरलमतं वाहाद्गते वाहनम्।। २४ ।।

When Shukra is in lagna and Guru in the seventh, or when Guru is in the eighth from the lord of the eighth and is in the twelfth from a malefic, the native has a life of only thirty years. When Shani is in the eighth from the lord of the ninth and is in an odd Navamsa, the native does not have continuous prosperity. If he is similarly posited with respect to the lord of the fourth, the native loses his vehicles.

Notes

Consider Chart 115. Shukra is not in lagna, but opposed to Guru. This Guru is in the eighth from the eighth

		Chandra 2 Shani R 14	Guru 29 R
Ketu 4	115 1942.12.19		
			Rahu 4
Budha 14 Shukra 12 Ravi 4	Kuja 9		Lagna

lord and is aspected by him. A powerful malefic is in the twelfth from Guru. Kuja and Shani are in opposition. This one died in an accident in 1966. It was even said that he committed suicide. He did not complete even 24 years.

Consider Chart 116.

		18.43 Ketu	17.10 Guru R
	116 1919.1.5		
Chandra 22.33 Kuja 19.34 Shukra 0.55			4.54 Shani R
20.48 Ravi	Rahu 18.43 Budha 27.57 Lagna 15.42		

Here Shani is in the eighth from the lord of the ninth. But he is not in an odd navamsa. Still he lost the huge property he inherited. His prosperity started declining towards the end of Guru's major period. He died in 1977 in the last antardasa during Shani's major period.

चन्द्रे शुक्रसमन्विते तदधिपे केन्द्रत्रिकोणेऽथवा
वाहनानामभिवृद्धिमादिशति सुस्थैर्यान्वितां श्रीमतः।
भ्रातुश्चाष्टमनायके त्रिषड्गायादिस्थिते तच्च्युतिं
रन्ध्रे नीचयुतेऽष्टमे नसहितं जीवेन चेद्द्राङ्मृति ।। २५ ।।

When the Moon is conjoined with Shukra, and the lord of that house is in a Kendra or Kona, the native will have good vehicles throughout his life and he has prosperity.

If the lord of the eighth house counted from the third that is, the lord of the tenth from lagna) is in houses 1, 3, 6, 7 or 11 one should expect loss of brothers. If the eighth house has a debilitated planet and Guru neither aspects it nor is in that house, the native's death is early.

चन्द्रेणापि निरीक्षितेऽचिरमृतिर्भाग्यादथाष्टेश्वरे
शुक्रे राहुयुते च केतुमुखतो भाग्यव्ययं निर्दिशेत्।
शुक्रे षष्ठमथाष्टमं च गतवत्युल्कादिना संयुते
आयुर्हैन्यमुता दिशन्ति चरराट् स्वस्मिन् स्थिते द्वन्द्वतः।। २६ ।।

When the lord of the eighth house from the ninth (it is the lord of the fourth from lagna) is aspected by the Moon, the native has a short life. If Shukra and Rahu are there, the prosperity of fortune of the native will start declining from Ketu's major period.

If Shukra is in the sixth or in the eighth and is with Ulka and similar meteors, the longevity of the native is considerably reduced. This can take place when a planet owning a movable sign gets into that from a dual sign on its transit.

Notes

Ulka is an extremely dangerous comet. It is at the fifth or the tenth constellation from that in which the Sun is posited.

In *Brihat Samhita* (33.8) Varahamihira thus describes the Ulka: "It is broad at the top and has a small tail. As it falls down, its dimensions increase. It has a length of three and a half cubits. There are several varieties of it".

द्वन्द्वेशे स्थिरयुग्मनागमगमस्थैर्योमयादौ क्रमाद्
दीर्घं मध्यममल्पमित्युपदिशेदायुर्नराणां सुधीः।
एवं चास्थिरयुग्मकस्थिरगृहं ज्ञेयं तयोर्यातयोः
शुक्रक्षेत्रकजेऽथवा कुजगृहे शुक्रे च जारिण्युत।। २७ ।।

The life of a person is **(1)** long, **(2)** medium, and **(3)** short in accordance with the placement of the lords of lagna and the eighth house as follows:

(1) If they are in fixed and dual signs—long life.

(2) If they are in movable and fixed signs - medium life.

(3) If they are in movable and dual signs - short life.

Similarly when both the lords occupy **(1)** movable signs - long life, **(2)** dual signs - medium life, and **(3)** fixed signs - short life.

Notes

These principles are taken directly from Jaimini's

Sutras. See his *Sutras* in Chapter II and Pada 1, and Chapter III and Pada 1. Using 1 for movable signs, 2 for fixed signs, and 3 for dual signs we tabulate thus:

Long life	*Medium*	*Short life*
1 and 1	1 and 2	1 and 3
2 and 3	2 and 1	2 and 2
3 and 2	3 and 3	3 and 1

The rule is not so simple as it appears. It is only a rough and ready method that the author outlined here. For a clear exposition see *Jaimini Sutras* published by Messers *Ranjan Publications*.

भानोर्भूसुतमन्दयोर्द्वितिथियुक्स्युर्द्वादशीसप्तमी
चित्रादन्यगतेषु भेषु च पुरीवारेषु चान्योद्भवः ।। २८ ।।

(1) If a child is born on any Sunday, Tuesday or Saturday;

(2) If the days mentioned are the lunar Tithis 2, 12 and 7;

(3) If the constellation is other than Chitra - then declare the child is illegitimate - born to its mother from one who is not her husband.

Notes

The verse is not available in full. Similar ideas appear in *Brihatjataka, Phaladipika, Jataka Parijata* and so on.

But one should not jump to a hasty judgement. There are many other factors to be considered.

सिताच्चतुर्थाष्टमगैश्च पापैः, पापान्तरे सप्तमनाथशुक्रे।
अदृष्टियुक्ते शुभखेचरैर्वा, वधूवरौ वह्निनिपातयोगजौ।। २९ ।।

(1) When malefics are posited in the fourth and the eighth house from Shukra, **(2)** from the lord of the seventh house, or **(3)** when Shukra is between malefics and has no

benefic aspect in the charts of the husband and the wife, it is called Vahnipata-yoga - fall of fire, a malefic yoga.

Notes

This verse also is incomplete. Moreover, it is not in the Shardula Vikridita metre employed by the author throughout. It is an interpolation.

See the tenth Chapter of *Phala Dipika*.

In this Chapter after the twenty second verse the author has strayed into problems that he has touched upon earlier.

।। इति श्री कालिदासकृतौ उत्तरकालामृतौ द्वितीयकाण्डः समाप्तः।।
।। समाप्तोऽयं ग्रन्थः।।

Here Ends the Second Kanda of *Uttara Kalamrita*.

The two Kandas of *Uttara Kalamrita* end here.

।। शुभं भूयात्।।

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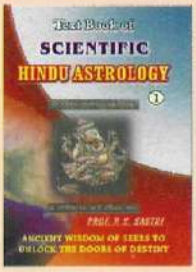

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